

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLIII.

JACKSON, MISS., MARCH 10, 1921.

NEW SERIES NUMBER XXIII, NUMBER 10

## Department of the Convention Board

R. B. GUNTER, Cor. Sec'y.

### FINANCIAL STATUS

We must raise \$10,130.67 a day if we reach our quota by May 1.

Mississippi's quota for second year.....\$850,000.00

Mississippi's receipts for second year.....\$282,682.45

Mississippi's deficit on second year.....\$567,317.55

We have only 56 more days before the books close.

What shall our answer be? The first five days in March brought in \$12,500.

### MY SOLILIQY

1. Why I should not pay my pledge.

1. I want to use my money for non-essentials. I want to use it for pleasure, for amusements, for luxuries and for investments. But I find that this is what many were doing a year ago instead of paying their pledges as they promised to do. met with reverses which I do not want to meet. So, I am afraid to try it.

2. I want to spend it for essentials. There are so many things which I need. But this question comes to me: Is not the gospel as represented in our campaign work a necessity? Have not recent wars taught us that mission work is economy? It is cheaper to Christianize than cannonize. We have learned that we must give our money and our youth either to battlefields or to mission fields. "There is one thing needful." When this one thing is ours, the necessities of life come easier.

3. I want my money for paying my debts. But this reason is not satisfactory. For I see that I might stay in debt and shirk the Lord's work always. Besides, my pledge sounds to me like a debt. I can see no reason why it should not be just as binding on me as that note which the bank holds.

4. I have not the money and do not want to borrow to pay my pledge. But that excuse does not satisfy me, for if I do not borrow and pay, the members of the various boards, my brethren, who do their work without pay, will be forced to borrow money to continue the kingdom work. Why should I force unselfish men who do their work without remuneration, after they have planned the work on the basis of my pledge, to borrow money on their credit simply because I am unwilling to use my credit to keep my promise regarding my pledge?

5. I have not the money and can't borrow it. Now, I've found an excuse that will hold. No, I don't believe it will, for I expect to live somehow, even though I have to work at night. But if I spend all of my time working to feed and clothe myself, I run counter to the teachings of Christ when he says: "Seek ye first the kingdom of God and His righteousness and all these things shall be added."

6. I am not going to pay mine because others are not paying theirs. But that does not quite satisfy me. It sounds too much like the man who says he is not going to join the church because there are hypocrites in it. I have taken as my standard of comparison to justify myself in not paying my pledge a man who is not doing what he said he would rather than one who is doing what

he said he would. I don't like that. The flavor is not good.

7. I made my pledge under excitement, therefore, I'm not going to pay it. I don't like this either. I confess a weakness in this excuse. I say I am excitable and am at times not responsible for what I do. Besides, I do not remember any excitement in the campaign; it was one of the calmest and sanest I have ever known. I had five months in which to decide what to pledge.

8. I didn't know what was coming, therefore I should not pay. But I can't get out on that, for those Macedonians made pledges and one year later they were in extreme poverty—but they paid abundantly. That leads me to ask myself, who led me to make this pledge? There are two great powers in the world. One is God, the other is Satan. Did Satan lead me to make it? I can't think he did. Then God must have. But if God led me to pledge, He knew I could not pay it, for lying lips are an abomination in the sight of the Lord.

### II. Why should I pay my pledge.

1. The causes supported from the campaign funds are worthy and the plans made for their continuance cannot continue to operate unless I keep my promise. They were made on the basis of my promise along with others. They were made because somebody believed I would do what I said.

2. I am a Baptist and this is Baptist interest that the campaign is concerned about. I must be loyal to my denomination. It is very evident that only Baptists will take care of Baptist interests.

3. Because of the influence my loyalty will have over the many witnesses who are looking on to see what I am going to do with my pledge. Members of my own church are looking on. Other denominations are looking on. The man who is a member of no church is looking on to see what I as a church member mean when I promise to do a thing. And the man who makes no profession will be more easily won to Christ if he knows my pledge is gilt edge than he will if I am slack in paying. And my business is to win men to Christ.

4. I should pay it because I said I would. This should be a sufficient reason. I want to have confidence in myself to believe myself when I make a promise. I want other folks to believe what I say. But if I do not believe myself, I am unfair to others to want them to believe me.

5. For my conscience sake I should pay. Paul said, "I strive always to have a conscience void of offense toward God and man." But my conscience will not feel right towards either God or man if I fail to pay. In all probability I should try to find fault with both God and man should I fail to pay. This I would do as an excuse to satisfy my conscience, I shall have to continue living with my conscience day and night.

I must pay because my promise was made to God. I talked to him about it before I made it. Brother D. F. Green, Corresponding secretary of Alabama State Board, was asked by a friend who had subscribed \$100 a year for five years to the campaign and had paid the first year to be excused from paying the second year because of financial depres-

sion. He said positively that he could not pay it. Brother Green told his friend that he could not excuse him because the pledge was not made to the present secretary. The friends said, "No, but it was made to Dr. Yarborough, who was secretary at the time the drive was made." Brother Green told him that it was not made to Dr. Yarborough, but to God, and if God would excuse him, the present secretary would. Brother Green said: "Have you asked God to excuse you?" "No, but I shall," the friend replied.

At this juncture the friend asked Bro. Green to have a cigar and smoke with him. Brother Green accepted, saying: "I have had to smoke a pipe since I made by pledge to the campaign." While they were smoking Brother Green said: "This is a very fine cigar. Do you smoke this brand all the time?" "Yes," replied his friend. "What do they cost?" asked Brother Green. "Fifteen cents each or two for a quarter," was the reply. "How many do you smoke a day?" was the next question. "Six," said the friend. "Why that is over \$200 a year and you say you cannot pay your pledge of \$100 a year," said Brother Green. "Oh, shut up!" exclaimed the friend. "Please do not say any more. The pledge will be paid." Yes it is to God we made the pledge just as much as Annanias and Sapphira promised to the Holy Spirit.

7. I should pay, because God is going to reckon with me some of these days. "When thou shalt vow a vow unto the Lord thy God, thou shalt not defer to pay it, for the Lord thy God will surely require it of thee, and it would be sin in thee." (Deut. 23:21) I want to keep on good terms with him, for distress and sickness and sorrow come and I want the way to be clear so I can approach him through Christ at all times, and so he can afford to grant my needs without hurt to me or to his name.

"Not the poor widow's mite, not the gold of the king,

Will count of itself in the test;

'Twill not be the stamp of the coin that we bring—  
But whether the gift is our best."

### LAYMEN CAMPAIGN

Laymen are funny folks anyway. Now, they are complaining that their pastors have quit preaching on missions since the 75 Million Campaign was put on. They feel like missoin preaching is scriptural and is fuel which feeds the Christian flame and that without it the fire will go out. But you know some laymen know very little about the teachings of the Bible, anyway.

Complaint has even been made by some laymen that their pastors do not preach on the 75 Million Campaign and the causes supported by the 75 Million Funds. Of course, these laymen have gone off with that crowd which believes that the 75 Million Campaign is of God, and they don't like it because they don't believe their pastors are not going up with the host of God against the mighty. But I feel that we should not be hard on these complaining laymen, for they are known to be honest, upright Christian men who are liberal in their support of what they believe to be the work of the Lord and in the support of their pastors, although they feel that they are missing their mission as a pastor. Many of them are honest with their pastors in talking to them about it and pleading with them to preach on the causes supported by the campaign. Let us pray for these laymen that their pastors may be able to set them right, or that the laymen may set their pastors right.



You will find in this issue a request from Dr. Aldredge of Nashville for copies of minutes. It will greatly help the denominational work if you can help him.

We have felt great apprehension since hearing of Dr. Gambrell's serious illness and were greatly relieved to hear from Dr. Scarborough that he is improving.

A Methodist Editor says some people are afflicted with mental St. Vitus' dance, as they can't stick to a subject long enough to read more than five lines.

The last day of February a workers' conference was held at Pittsboro, Dr. R. A. Kimbrough presiding. Sixteen churches were represented and good impulse given to the campaign.

Secretary E. Godbold writes strongly commending Bro. L. A. Moore, who is now doing enlistment work in the first district in Mississippi. He was in the same work for some time in Louisiana. He knows him.

Pastor A. F. Gordon closed a great revival at Moss Point. The church is united and aggressive. Twenty-five have recently been added to the church, ten of them by baptism. The Sunday school is making a record attendance.

J. R. Smallwood of Laurel, Miss., but recently of Public Health Hospital, Oteen, N. C., has been transferred to National Sanatorium, Johnson City, Tenn. Mr. Smallwood writes that he likes his new home.

Dr. Allen Ford, pastor First Church, Nashville, died last week of pneumonia. He was as fine a specimen of physical and spiritual health as we knew. A great soul has gone to live in the eternal home. A great life has passed from the walks of men.

We regret that the first article in the series by Dr. J. B. Lawrence which appeared last week did not have his name attached. The article was on "Why I Believe in the Existence of God." Perhaps you recognized his vigorous pen. He has promised us a series on the fundamentals of faith. The first one will quicken your appetite for the others.

The Inter-Church World Movement rented the Green Hut building in New York for ten years at \$350,000 a year. But when it failed they compromised with the owners for a year's rent at \$750,000. Sic transit gloria mundi movement.

Magee and Pelahatchie join the number of churches putting the Record in every home. We never felt better. Come on in, brethren, the fellowship is fine. And here come Tylertown and—

Dr. Lyman Abbott says in the Outlook: "Once I attended a house party given by Mrs. Claffin to a selected company of parents and children, gathered from the North End of Boston for their poverty and their need. A gaunt woman, one of the guests, approached the hostess with the question, 'What made you think of doing this? Jesus Christ told you, didn't he?' 'Yes,' said Mrs. Claffin, 'I guess he did.' 'I thought so,' was the reply. 'I knew you couldn't have thought of it yourself.'"

I can vision the ideal republic where every man and woman is called under the flag for assignment to duty, for whatever service, military or civic, the individual is best fitted, where we may call to universal service every plant, agency or facility, all in the sublime sacrifice for country and not one penny of war profit inure to the benefit of private individual, corporation and combination, but all above the normal shall flow into the defense chest of the nation. There is something inherently wrong, something out of accord with the ideals of representative democracy when one portion of our citizens turns its activity to private gain and defensive war while another is fighting, sacrificing or dying for national preservation.

State S. S. and B. Y. P. U. Convention at Laurel, March 8-10. The State W. M. U. Convention at Hattiesburg Apr. 12-14 and the Southern Baptist Convention at Chattanooga May 12-18.

While some folks are talking about hard times the church at Liberty has gone from half to full time and put the Baptist Record in every home. What's the matter with Pastor C. T. Johnson? He's all right.

Our readers will be glad indeed to know that Dr. J. Benj. Lawrence, for seven years our State Secretary, now pastor of the First Church at Shawnee, has agreed to give us a series of articles on the great fundamentals of our faith. The series began last week with an article on "Why I Believe in the Existence of God." Watch for them and you will be enriched by reading them.

Elder J. S. Murrow of Georgia has been a missionary to the Indians for 63 years. The Index says he has organized more than forty churches, baptized more than 2,500 converts, ordained 50 preachers and organized Sunday schools through all the territory. This is better than being a king. It is service worthy of the archangels. He himself says: "I have come to the end of the journey. I am waiting for Him to call me."

In the absence of the Editor last week, credit for an excellent article which he borrowed was not given in our columns to the Baptist Message. Also the editorial page got credit for an article by Dr. Gunter on "Conscience and Our Religious Work." Well, you can't do everything and go to mill too.

We had the pleasure of attending the Bible School held at East McComb church, for the benefit of workers in Amite, Pike, Lincoln and Walthall counties. There was a fine bunch of preachers who contributed to the helpfulness of the meeting. The local people attended and took care of the visitors. Dr. Crutcher of New Orleans gave two addresses. Other speakers were Brethren Quin, Whitfield, C. T. Johnson, Bunyard, Young and R. H. Purser. Some of the brethren were missed. Brother Kyzer, kept everything moving in the right direction. The editor's part was to lead the Bible study period.

Professor H. C. Cox of Clarke College writes: "The preacher students of Clarke College have been the recipients this week of two shipments of groceries; one, from the Woman's Missionary Society of the Noxapater Baptist church; the other, from a similar organization of the Baptist church at Union. The two shipments were worth something like \$125. Our preachers are really having something to eat now. Another Clarke student, an orphan girl, has been materially assisted by some good women. The Woman's Missionary Society of the Lake Baptist church paid all of this girl's entrance fees and the tuition for six months, amounting in all to sixty dollars."

The brotherhood of Mississippi suffers a distinct loss in the going of Brother Martin Ball from the pastorate at Clarksdale to make his home in Paris, Tenn. While a native of Mississippi a large part of his pastoral experience has been in the neighboring state of Tennessee. For several years past he has served efficiently at Winona and at Clarksdale. In both these cities good Baptist church buildings stand as monuments of his good zeal and vision. But better than this he left the churches in fine condition every way. He has edited the department of "News in The Circle" for the Baptist Record for many years and made it an attractive feature of the paper. The church at Clarksdale was joined by other Christian people in making the farewell service a very tender occasion. He gives up the work to rest for a while and then to resume in a field which will be less onerous. His good wife has been closely identified with the women's work in Mississippi and always helpful. She is a true helpmeet and shares the love and honors which all delight to give them both.

Brethren W. A. Sullivan and J. H. Hooks finish their work at the Louisville Seminary in May. They have both been in the pastorate in Mississippi and are just the kind of men we ought to bring back home before they get fixed somewhere else.

Many friends were grieved to know of the death of Dr. Paul Pope of Grenada, last week. He was a young physician of unusual promise, who graduated at Mississippi College about ten years ago. He was reared in Monroe County, and married Miss Virginia Borum, daughter of Dr. Borum of Natchez.

The Christian Index has a forceful way of calling attention to the fact that many subscribers are delinquent, namely by cutting down the paper to half size every other week. When our subscribers get behind with the paper, or fail to be paid ahead, they find it out by the papers being discontinued. We believe in the scripture's command, "Owe no man anything," and we try to help our subscribers obey it.

At the end of the year 1920, many good people found themselves unable to pay their subscriptions to the campaign or their own church budget. The reason was that they waited till the end of the year to do it. Don't make that mistake in 1921. Pay it from week to week or month to month throughout the year. There isn't a man in a hundred who waits till the end of the year to pay any other bill. Why should we treat the Lord so? The only safe and sane method in finance is to pay as you go.

Dr. Gambrell says: Some of the white race think that America will be better if the Negroes can be kept down and their reasonable aspirations denied them. I do not believe that. It is my deep conviction that America will be benefited by the largest development of the Negro race, as well as all other races, and I am for it as a matter of humanity, of justice and of public policy.

Evangelist W. E. Farr assisted in a great meeting at Caddo, Texas. There were 31 additions, 21 by baptism. The pastor, D. W. Boone is a former Mississippian.

Brother Pastor, have you ever tried the experiment of counting the number of your church members in the congregation at any one service; not the number of people, but the number present who are members of your church. Now try it, and see if it doesn't take the wind out of your sails. This is not simply for the purpose of making anybody feel small, but just to look the truth square in the face. It will do us no good to fool ourselves, or go on believing that everything is moving on fine. No, don't estimate the number; don't guess it; "count them one by one and it will surprise you what" you haven't done. Now when you do this, actually do it and find that at any one service you have one half your membership present just write us about it, and you are on the roll of the high ups. You may all speak at once if you wish.

Dr. Scarborough says: "Everywhere Dr. Mullins with Secretary Groner goes in East Texas, and I go with Secretary Bruner in New Mexico and West Texas, the church houses will scarcely hold the people. Auto parties are coming more than 100 miles, train parties over 200 miles, interested in the Cash Round-up Campaign. The inspirational and informational meetings are a great success everywhere. The Campaign tides are rising and the will to win is being firmly fixed. God is mightily moving the people. The sacrificial spirit is displacing the depression of the people. Faith is supplanting fear. The forces are organizing great inspirational meetings, all day rallies in all the churches. They mean to come through Loyalty Month to the Loyalty Convention with another great Kingdom Cash victory. I urge loyalty, prayer, and an aggressive program of faith and sacrifice. Dr. Gambrell is sick but improving and praying. The task is challenging, but God is leading."



Thursday, March 10, 1921.

## TRAILING THE INDIGENOUS CHURCH.

By President E. Y. Mullins, D. D., L. L. D.,  
Louisville, Ky.

During the last few years the phrase "the indigenous church" has been much used in discussing foreign missions. It means a church peculiar to the particular country in which it takes its rise, a native church. Many have held that this is the New Testament ideal for the church, and that the church will vary and ought to vary in different countries in its organization, government and policy according to differences in the genius and individuality of the nations. A Chinese church, a German church, a Swedish church, an Italian church, may be so many ecclesiastical organizations, each with a different constitution.

In the recent tour of Europe I was constantly reminded of the phrase "the indigenous church," and was much impressed with two things: first, the variety in national churches which sprang originally from the Catholic movement in Italy or the Protestant state church movement in Germany; and secondly, the uniformity in all churches in all countries where the New Testament is taken as the guide and authority in church life and organization. There is more or less variety in the Protestant state churches of Europe and some variety in Catholic state churches, whether Roman or Greek. But there is a striking uniformity in those groups of churches in various countries where only the New Testament was taken as the source of authority for organization and polity. In all these groups of churches we found the same democratic form of church organization, the same demand for the new birth as a condition of membership, the same practice of immersion only as baptism, the same rejection of infant baptism, the same opposition to sacramentalism and priest-hoods.

Under a great variety of circumstances in many widely separated countries groups of men and women found themselves dissatisfied with the existing state churches and impelled to study the New Testament with practically identical results and conclusions on all matters relating to church membership and polity. Thus was afforded a striking witness not to the variety but to the uniformity of the churches "indigenous" to the various countries. My purpose is to trace this movement of "the indigenous church" throughout Europe.

## STUDY OF BIBLE MADE ONCKEN BAPTIST

I begin with Oncken and the Baptists of Germany. J. G. Oncken went to Scotland on business as a lad, was presented with a Bible by his Presbyterian employer, was converted, conferred with Presbyterians, Independents, and Methodists, but had no contact with Baptists. He was later employed by an interdenominational society as distributor of Bibles and tracts in Germany. He had a tempting offer to become a Lutheran minister and receive theological education. He refused because he said: "I already have doubts about infant baptism." Study of the New Testament led him to withhold his first child from the baptismal font. Then it led him to demand believer's baptism. He could not obtain New Testament baptism for several years until in April 1834 when Oncken and six others were immersed in the river Elbe by Professor Sears of Hamilton College, who came from America. Thus began the Baptist movement in Germany. German Baptists now number sixty thousand. It was an "indigenous church" organized by Oncken in Hamburg because it sprang up solely from his reading of the New Testament.

Take also the case of Sweden. A Baptist sea captain named Schroeden paid a brief visit to Gottenburg, Sweden, in 1845. He met a Christian worker named F. O. Nilson, and in leaving advised him to read the New Testament. The result was immediate. Nilson decided that immersion was the New Testament teaching on the subject of baptism. He went to Hamburg where he was baptized by Oncken, August 1, 1847. He told his friends

## THE BAPTIST RECORD

THREE

in Sweden of his experience. They studied their New Testaments and reached the same conclusions as to baptism and church order. They desired baptism, and sent to Copenhagen for a Baptist preacher named Forster who baptized them. Later Nilson himself returned to Hamburg for ordination and was ordained to the ministry by Oncken under the direction of Oncken's church. He then returned to work in Sweden. Thus inaugurated the Baptist movement in Sweden in 1848. In all there were six baptized who constituted the first church. Today there are sixty thousand Baptists in Sweden. As Dr. Benander, President of the Stockholm Seminary expressed it: "If the first six converts should come back to Sweden from heaven, and all their Baptist brethren should gather about them there would be ten thousand church members around each of these first six members."

Observe, again, that the reading of the New Testament was the origin of this "indigenous church" in Sweden. The principle seems to be: Sow a New Testament, reap a Baptist Church.

## BAPTIST BEGINNINGS IN DENMARK

Let us note next the beginnings of the "indigenous church" in Denmark. It is very interesting and instructive, Julius Kobner, a Jew, was converted and baptized under the preaching of Oncken in Hamburg in 1836. He became widely known and a very useful preacher. He was a Dane by birth and interested in affairs in Denmark. At a meeting in Funen his native island where he was visiting, a discussion took place on baptism when Kobner was present. Kobner naturally expressed his own views. A brother present then told Kobner he ought to go to Copenhagen and visit Monster in whom he would find a man after his own heart. He took the advice and found a group of people in the state church in Copenhagen who knew nothing of Baptists, but who were by their study of the New Testament led to doubt the propriety of infant baptism. The group continued their studies after Kobner left and decided to leave the state church. In 1839 they invited Oncken and Kobner to come to Copenhagen where they baptized eleven converts to form the First Baptist Church of Copenhagen with Monster as their leader. This also was an "indigenous church" which sprang up as a result of independent study of the New Testament by a group of people in the state church, who never heard of a Baptist Church. The Baptists have been sorely persecuted in Denmark up to recent times but they now number about five thousand and have a splendid prospect for growth. It is a striking example of the principle: Sow a New Testament and reap a Baptist church.

Glance next at the story of the "indigenous church" in Holland. A certain Elias Feisser heard a Unitarian sermon, in which doctrines so absurd were advanced that he was driven to study the Scriptures. This led to his conversion. He became a preacher in the Reformed or Established Dutch Church. The worldly life of the Church officials led him again to study the Scriptures. By this means he was convinced that infant baptism was unscriptural, believer's baptism was the true baptism, that the true church is a spiritual democratic body. Thus Dr. Feisser was led by wholly independent study to adopt Baptist views. He left the state church. He established connection with Oncken and was baptized. Some members of the Dutch Reformed Church followed him and thus Feisser came to his view independently and solely by the study of the New Testament. He died in 1863. There are now nearly three thousand Baptists in Holland and they are rapidly growing under the new conditions of religious toleration. They are destined to make a mighty impression upon the energetic and thrifty Dutch people. Observe again that it was simply and solely a study of the New Testament with open mind and obedient heart that led to a rejection of infant baptism and centralized church polity, and to the adoption of immersion and believer's bap-

tism and self government in church polity. It is another example of the principle: Sow a New Testament, reap a Baptist Church. It begins to become pretty clear that the so-called variations in the so-called "indigenous churches" in the different countries are not indigenous variations at all. They are variations imposed from without. Or else they are variations produced by act of Kings and potentates establishing state churches.

## NEW TESTAMENT POINTED WAY IN NORWAY

The story of Norway is also full of interest. Here also the movement was led by a Lutheran preacher in the established church. His name was Rev. Gustav Lammers. He was located at a place called Skien. He began to read the New Testament. This and this alone led to a change of views. There were no Baptists in Norway at the time, in the year 1856, and there was no contact with any Baptists from other countries. By an independent study of the New Testament Lammers gave up infant baptism, adopted believer's baptism and immersion, and established a church which was a Baptist in reality although not in name. This church later had a division, but it became the First Baptist Church of Norway in 1858 under the leadership of a colporter named F. H. Rymker, at the city of Sken. Today there are forty-five hundred Baptists in Norway. They have an excellent theological seminary in Christiania. They have eleven churches in Norway north of the Arctic Circle. One of these is fifty years old. All of them find the climate no obstacle to the practice of immersion.

I heard an interesting incident in Norway. During 1920 a farmer came to a Baptist Church and asked for baptism. He had been converted to Baptist views by reading a pamphlet written by a Lutheran pastor to prove that infant baptism is scriptural. This effort convinced the farmer that infant baptism was wrong and that believer's baptism was right. Sow a New Testament, reap a Baptist church. This is the law of the harvest.

The story of the origin of the Baptist movement in France is in some ways more striking than those I have related. In the village of Nomain in French Flanders in the year 1810 a farmer found, in a corner of his old house, a Bible. It had long remained hidden and unused. The farmer read the Bible eagerly and loaned it to his neighbors who also read it. Slowly they grew into a little community of believers. They built a house of worship. Thus they became potentially a Baptist church, although as yet there was not a full grasp of all the requirements. They awaited a leader. He came in 1819 in the person of Henri Pyt, who later became famous as a French evangelist. Pyt remained about eighteen months only, but left some vigorous leaders in the church. The work might have come to naught in its early struggles but for Rev. Howard Malcom who in 1831 was visiting in France and became much impressed with the outlook for the Baptist work. He reported the facts to the American Baptist Missionary Society which was led to open a work in France, which has continued to this day. There are between two and three thousand members, and some strong pastors and leaders. Here again the discovery of a Bible and the study of its contents was the seed from which sprang a truly "indigenous church" in France. It was "indigenous" in the true sense that it sprang from within and was not imposed by authority from without.

## ORIGIN OF HUNGARIAN BAPTISTS.

I consider next the origin of Hungarian Baptists. Here there are two movements. The first was in 1845. Six Hungarian carpenters went to Hamburg, Germany, to escape troubled conditions in Hungary and secure work. Contact with members of Oncken's church led to their conversion. Each obtained a copy of the Bible, read it for himself, and was baptized. In 1849 they returned to Budapest and became artisan preachers of the Gospel, and established a church. Political conditions were very unfavorable. Persecution was severe. In a

(Continued on page six)



# The Baptist Record

BAPTIST BLDG. JACKSON, MISS.

Phone 2131.

\$2.00 per year, payable in advance.

PUBLISHED EVERY THURSDAY AT  
JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

R. B. GUNTER, Cor Secy.  
P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized April 4, 1919.

When your subscription expires unless you send in your renewal your name will be dropped from the list. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL.

PLAIN WOODROW WILSON.

That is what he now styles himself as he returned to private life after eight years in the presidency of the United States in the stormiest period of the world for a hundred years at least. More than that it was the time when more important issues were faced and decided than any period since the Protestant Reformation. If President Wilson was not the most conspicuous figure in it, he exercised a more wholesome influence on the destinies of nations and the policies of governments than any man of his age or of almost any other age.

We know there are those who will think this fulsome praise, and some will disagree entirely with the statements made here. But his enemies on the other side of the Atlantic credit him with the largest influence in bringing the world war to a successful conclusion. The moral aims of the war as sensed by this one man were so clearly stated and so convincingly that the Germans themselves relaxed their grasp on the sword, having seen a new meaning in the conflict and being weakened irrecoverably in their morale.

But his strength was not simply in the clearness of his moral vision but his firm determination to see the vision realized at any material cost. Under his administration the largest army in the shortest time was enrolled, trained, equipped and put across the sea which had ever been accomplished in anything like the same space of time. And when the victory was won on the battlefield, Mr. Wilson went to Europe to see that the real aims of the war were embodied in the treaty. This he did with the greatest patience and persistency in the face of opposition by friends and allies and low ideals and selfish purposes that have prevailed for ages in the councils of nations. He won out and returned with the admiration of all Europe.

But when he returned home, he was destined to suffer the penalty of all true greatness and real goodness. It is the fate of great men in republics that they must suffer the hostility of those whom they surpass and the envy of those who have been distanced and discounted. The opposition to him was partly sectional, partisan and personal. There were those who could not suffer him to succeed. But his work will endure and we have no sort of hesitation in saying that future generations will give him the verdict of genuine greatness. Washington and Lincoln and Wilson were the objects of more bitter assault than any other presidents of the United States, and for the same reason: They were bigger than the age in which they lived. May God give him peace and let him see the fruitage of his great service to his country and to the world.

## AN UNFAILING TEST.

The first epistle of John was written to help people to know whether or not they are Christians. That is its avowed purpose. The same is true in a measure of the epistle of James and the first epistle of Peter. But John in his first epistle reiterates the idea constantly. You will better understand the epistle if you read it with that in mind. The word "know" stands out conspicuously throughout the whole letter.

Perhaps we could say that the outstanding test which John speaks of is love. He puts it in these strong words: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love." Every one of us needs to preach to himself a sermon right on this text. It is the hardest test that we will have to stand, and one that we can't dodge.

Some of us can stand the test of hard work; we don't mind it, but rather glory in it. We can be regular and punctual in the performance of the prescribed duties of church members. We can be kind toward others in our conduct with reference to them. We can maintain good standing in the church by having our behavior regular. We may even strive after a high standard of righteousness and subject ourselves to discipline of the flesh and of the mind. But there is one thing that cannot be imitated; no it cannot be manufactured, and that is Christian love.

"Love is of God." It is not an earth product and cannot be successfully counterfeited. Have you ever dreamed of eating luscious, ripe fruit, and had every experience of it reproduced in your dream, except the taste of the fruit. Well, that is the condition of the man who goes thru all the emotions of a Christian life but he lacks the emotion of love. This it is that gives value to all the rest. "If I have not love, it profiteth me nothing."

There is a fearful alternative, the other side, to this question. For John says, "He that loveth not, knoweth not God." Suppose this quality is lacking. Suppose amid the busy efforts of my many religious engagements and efforts, this experience of love should be lacking. Then according to this testimony of John, I do not know God. It is not as if some unimportant detail of my life were lacking. It is not that even something significant is missing. It means that the one thing needful, the all important matter is wanting in our lives. Better have this present and everything else absent, than this absent and everything else present. He that loveth not, knoweth not God. This same John quotes Jesus as saying, "This is eternal life, to know thee, the only true God and Jesus Christ whom thou didst send."

## HOW CAN IT BE DONE?

Do you sometimes feel impotent and helpless in face of the high requirements of God's holy law, and the weakness of human nature? When you read in his word that he that loveth not knoweth not God, does your heart fear for your own safety? And do big question marks stare you in the face? And no wonder, for who of us is sufficient for these things, us who are of the earth, earthy and carnal. And when we hear Jesus say, "This is the first and great commandment, 'Thou shalt love the Lord thy God with all thy heart and soul and mind and strength. And the second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two hang all the law and the prophets." Then does your heart fear and questionings and misgivings arise? What shall be our help?

There is only one source. God's promise is found in Deut. 30:6. Here we read, "And the Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." Here is his promise, and it is his work alone. God alone can change the heart which is

by nature corrupt and impotent, and energize it to love him. This is the work of regeneration. He can take away the heart of stone and give us the heart of flesh. He can work in us to will and to do of his good pleasure.

Peter speaks of the "exceeding great and precious promises whereby we become partakers of the divine nature." There are none greater and more precious than those which produce the divine nature in us by the quickening of his Spirit, making us alive unto God and exponents of the divine will and life in the midst of a perverse and needy age. He alone can produce in us these fruits of the spirit. And the first fruit of the spirit is love. Gal. 5:22.

The question has been raised by the Christian Index and the Western Recorder as to Chattanooga's ability to furnish hotel accommodations for the Southern Baptist Convention in May. The Chattanooga people are protesting against any such report and profess entire ability to care for the Convention. A telegram from Mr. Emmett H. Rolston, publicity chairman says they have taken care of the Confederate and G. A. R. reunions and can handle the Convention. This will be done in part by putting the visitors in private homes.

Brother W. W. Stockstill is right. The Bay St. Louis church did a mighty fine day's work by putting the Record into every Baptist home in the city, not only in the church but out of it. And that isn't all, Pastor J. S. Johnson added two new classes to the Sunday school and organized a B. Y. P. U. There is something doing in this city by the sea and all are happier.

It is said there are nearly 400,000 freight cars idle in the United States. This means many idle men. What is the remedy? For one thing people must be willing to work though they don't get as much for it hitherto. Another thing is evident, very evident, producers cannot pay the high freight rates now demanded. And so food is not shipped and much of it is wasting.

The first part of an article by Dr. Mullins appears this week on the subject of "Trailing the Indigenous Church." We believe it will prove of unusual interest, and you will be glad to know that Dr. Mullins will later put this matter in permanent form.

Evangelist Isaiah Watson held a meeting at Stephenson in which sixty-one were added to the church, and thirty others made professions. He went then to the Logging Camp. He is open for evangelistic work in May, June and July. His home is at Baton Rouge, La.

We were surprised to learn that Pastor J. B. Quin of Tylertown had offered his resignation to take effect in 60 days. There are churches in Mississippi we doubt not that will see that he is kept in our own bounds.

W. C. Milton, an A. B. graduate of Mississippi College goes to Jackson, Tenn., from Baldwyn, Miss., to become one of the State Sunday School workers for Tennessee Baptists.

Professor Sellers has received many inquiries about the "Song Leaders" Conference to be held at the Baptist Bible Institute in New Orleans, April 19-28. Notice the dates and get ready.

Pastor T. C. King adds his church at Kiln to the honor roll, and says their house is crowded and the people are in every way showing their appreciation of the pastor.

Over fifty were baptized at Flora where Pastor Metts has just closed a meeting in which he was assisted by Evangelist W. E. Farr.

The birth rate in England and Wales for 1920 was the highest ever; the death rate the lowest.



STEWARDSHIP AND SYSTEMATIC GIVING  
(Owen Williams.)

(The substance of some addresses delivered at the Preachers Schools at Noxapater, Union, and Shuqualak. Asker for publication by the school at Union.)

Whatever may be said, there is one truth that we must always keep in mind. Our doctrines are to be settled by the Word of God. There is our appeal. If we speak not according to that Word, it is because there is no light in us. All we ask is that this shall be read in the light of that Word.

The subject is of particular interest at this time. There are three things that are to be kept in mind in the study of the doctrine of Stewardship. 1. Ownership of God; 2. Lordship of Christ; 3. Possessions and responsibility of man.

The call of attention to either of the three is academic. The only justification that we offer for consideration of them at all is the practice of our people. Without that in mind, we would feel like apologizing for their mention.

First then, let us notice God's Ownership. This ownership covers a wide field. Our material resources, mental powers, organizing capacity, genius, position, time, charges in our care, and our money. These are all God's. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein." "Every beast of the forest is mine and the cattle on a thousand hills." Some one has well said that, "The oldest land title ever recorded, is that of Genesis 1:1. God has never surrendered title to His property."

If we could read aright the words of Paul, "Ye are not your own, ye are bought with a price," that would be a glorious thing. When Christ died, it was "for us." One of the troubles we find in the minds of our people, is their tremendous zeal to emphasize the salvation of the soul by the Blood of Christ, and apparent effort to separate the soul from the rest of the being. If we read correctly, this passage teaches that our minds are God's.

Much evil has been said of those who have dedicated their powers of organization to the Lord and His work. By the use of these powers by great men, great benefits are ours. To organize the forces, and harness them for the blessing of humanity, is a great achievement. The success of the pastor is due to his ability to organize. Preachers are thought of as in a class alone, because of this dedication. Co-operation in Kingdom interests is an ideal worthy of strife to attain.

Our position in life is the gift of God. If the result of the gamblers manipulation of devices is in the hands of God, or the direction of the wind, or the coming of the rain, then does it not necessarily follow that this is true?

And long and earnestly has it been taught that our time is the Lord's. It is given us of the Lord for our use in His work. We are told to redeem it.

And surely it is worth our while to keep in mind that whatever charges we have under us, as parent, teacher, employee, or pastor, is a stewardship that is tremendous. Their making, or sad to say, their breaking is in our hands if we are of any of the classes mentioned.

And once more, our money is God's. The Lord says, "The silver is mine, the gold is mine." Along this line is the direction we shall take a little later, but just now we turn for a moment to the

LORDSHIP OF CHRIST.

If the foregoing be true, then He is Lord, for he is in the flesh. John 1:1. He is Lord because of His grace toward us. His grace in example, teaching, atonement, preservation, intercession. Each of the words carries its own meaning, and can be shown to have value here by reference to any concordance. So we forbear giving references.

As a Baptist, and as one who tries to observe somewhat closely, this statement is made. There is no need for less emphasis on the other doctrines we preach, but there is great need for the emphasis of this one, more. Lordship is Mastership. "I, your Lord and Master." "One is your Mas-

ter, even Christ." If Christ be Lord, then it is His to command, and mine to obey.

As master of the vineyard, He is absent and we are charged with the responsibility of possession. "Occupy till I come." Or to put it in twentieth century phraseology, "Do for me as if I were present to direct."

Much more might properly be said about His Lordship, but we hope this will start the train of thought that will lead to some definite convictions.

And now briefly, let us consider MAN'S POSSESSION AND RESPONSIBILITY. One of the things that might break the heart of him who rightly values God's ownership and the Lordship of Jesus, is to see human beings, what they are by the Grace of God, making as if they were the owners of the things in their possession. Another has said that "Man owns nothing that he cannot take into eternity with him." That may be true or not, but surely we do not own the things that we must leave behind in a little time and let pass to another.

The possessions of man cover the same ground as God's ownership as noticed before. And not one of them is ours. The mere fact that God made them, and has not passed title is proof enough. We are only the stewards of these things.

Of stewards, it is said, "It is expected in stewards that they be found faithful." There are two phases to this that deserve notice.

1. Faithfulness in administration. No man has the right to so care for his master's property, that he will lose, make less productive, or neglect. This will righteously apply to the farmer, banker, merchant, or professional man of any sort. To so misuse a parcel of land as to let it be worn out is a sin. So with other possession.

2. Faithfulness in accounting. The tenant at the end of the year "settles up." Many are faithful in the first phase that have never had a fair settlement with their master in the second. It may be that some have tried the latter, who shall be questioned as the man with the one pound in the days of Christ.

Believing that in the day that men rightly conceive of God as owner, Christ as Lord and Master, and of themselves as occupying stewards, we shall pass to an era of prosperity in the affairs of the Kingdom that shall surpass our imaginations, we leave here this side of the subject.

BOOK REVIEW.

How many Baptist homes could be found without a copy of the life of the greatest modern missionary?

Is it a strange thing that a man should read the Bible and become a Baptist? It is surely interesting, so interesting that no Baptist should be satisfied with any but first hand knowledge to be obtained by reading for himself the life of Judson. Beauty, pathos, romance, such as can never be equaled by fiction, daring, heroism, endurance such as can never be equaled on the screen—these fill the pages of Judson the Pioneer. May be had of the Baptist Book Store.

While wonderful stories were coming to America of miracles wrought in far off Burma through a man of so great faith, a boy was born in a New Hampshire village, the son of Jno. C. Gordon. His father gave him the name of the great missionary hero, and never was worthy name more worthily worn by worthy namesake. Adoniram Judson Gordon stands forth as one of the great figures in the new era which was then opening for American christianity. His biography by his son tells of his magnificent work, and that is the keynote of his life work.

Would you know how to resuscitate a dead church? Do you labor in a stony field? "These churches have died of respectability and are embalmed in complacency," said Dr. Gordon. What is the church ice-chest? Has your church one? Read the book and see.

In speaking of the criticism of the Bible he

said, "Let such as like this way grind their truth on biblical criticism, but such as prefer good to fault-finding will eat the grain of the word." What is evolution? Shall we be realists or idealists in the pulpit? What about divine healing? Who is the most remarkable Jewish convert since Saul of Tarsus? Did Patrick Daley tell a lie? What was the most valued treasure which Gordon carried away from the University town? Did they really haze him as a freshman? Was that a good joke he played on his room mate?

Courageous and fearless he preached the truth nor was deterred by being arrested on the Boston Common nor by being frowned on by prominent church members.

A. J. Gordon by his son, Price \$1.50. Of the half dozen books which Dr. Gordon liked best, one was the life of Robt. Moffat. The wonderful story of The Moffats, story of love and adventure and long lives well spent is most charmingly and thrillingly told by Ethel Daniels Hubbard. This beautifully written story holds the interest in every line. No more faithful woman ever lived than Mary Moffat, as sweetheart, wife, mother and servant of God she is on the front ranks. No more picturesque and lovable figure ever stepped upon life's stage than Robt. Moffat with supreme courage and superior faith he did the work which set two continents aflame with interest and turned the face of the great Livingston toward Africa.

In three months thirty-six banks in North Dakota have closed. Let us thank the Lord that things are as well with us in Mississippi as they are.

Mrs. A. C. Barr, of Natchez, has been taking the Record for forty years or more. The old friends cannot be surpassed in their intelligent devotion to the Lord's work.

J. N. Miller, Jr., arrived at the Pastors' home at Lumberton and he is already a subscriber to the campaign. May his kind increase.

Petrograd has a little more than one fourth its pre-war population and Moscow about half.

BAPTIST RECORD HONOR ROLL

These churches have put the Baptist Record into the home of every member. When your church does the same let us know and we will add your name to the list. Watch it grow.

CHURCH	COUNTY
Columbia	Marion
Raymond	Hinds
Hattiesburg First	Forrest
Immanuel	Forrest
Itta Bena	Leflore
Louisville	Winston
Chalybeate	Tippah
New Hebron	Lawrence
Hazlehurst	Copiah
Davis Memorial	Hinds
Corinth	Alcorn
Calvary	Winston
Blue Springs	Union
Leland	Washington
Quitman	Clarke
Crystal Springs	Copiah
Union	Franklin
Medenhall	Simpson
New Augusta	Perry
Gloster	Amite
Shuqualak	Noxubee
Shelby	Bolivar
McComb East	Pike
Clinton	Hinds
Pine Grove	Pearl River
Oakvale	Lawrence
Oakys	Pike
Greenville	Washington
Hermantown	Cladborne
Roxie	Franklin
Drew	Sunflower
Como	Panola
Duck Hill	Montgomery
Pittsboro	Calhoun
Brandon	Rankin
Griffith Memorial	Hinds
West	Holmes
Monticello	Lawrence
Bowling Church	Attala
State Line	DeSoto
Port Gibson	Cladborne
Batesville	Panola
Flora	Madison
Sardis	Panola
Magree	Simpson
Forest	Scott
East Moss Point	Jackson
Kewanee	Lauderdale
Sallis	Attala
Kiln	Hancock
Liberty	Amite
Magree	Simpson
Pelahatchie	Rankin
Tylertown	Walthall
Bay St. Louis	Hancock



## TRAINING THE INDIGENOUS CHURCH

(Continued from page three)

few years the church to all appearances was extinct.

The second movement in Hungary was led by Heinrich Meyer, a German subject. In 1873 he was employed as agent of the British and Foreign Bible Society in Budapest. He preached and studied the Bible. He gathered together a number of believers and formed a Baptist Church. Complaints were made of his sectarian propaganda and he was compelled to resign his position since the Bible Society is interdenominational. No man can preach everything the New Testament teaches and remain in the employ of any large group of protestant denominations. Thus the Baptist Movement began in Hungary. It spread to the region now included in Northern Roumania. In less than fifty years from this feeble beginning the Baptists of Hungary and Roumania number between thirty and forty thousand. I need not dwell upon the part played by independent study of the Bible in this marvelous movement. It is the same cause producing the same effect we have traced so frequently in other countries. The law of the spiritual harvest holds: Sow a New Testament, reap a Baptist Church.

(Continued Next Week.)

## "WHAT HAS HEWLETT DONE?"

On February 28th, he completed his first year's work as Enlistment Missionary for District Two, including fifteen counties in the N. W. Section of Mississippi, which includes 8 Hill Counties and all of the Delta except Sharkey and Issaquena Counties and some bordering the Delta. He has gotten partially acquainted with his district.

He has not done very much but could possibly do more with better co-operation on the part of the Pastors and County organizers in his District.

From March 1st, 1920, to February 28th, 1921, he did the following work:

Revived the Friendship Church, Tallahatchie County, from the injury of the "Holy Rollers" and led them to build a new house of worship and call Rev. J. J. Mayfield as pastor, to preach for them in the afternoon one Sunday in each month. This was done without asking the State Mission Board for help.

He made visits to full time churches as follows:

Two of the eight visits were for B. Y. P. U. Rallies between Sundays.

Two to supply for pastors who were laboring in Revival meetings.

One to attend a Sunday school Normal and one a Bible Institute.

He made visits to half time churches with pastors six, without pastors six.

He visited fourth time churches with pastors 30, without pastors 14.

He visited churches off the R. R., 28; and communities without churches 10.

He attended 15 workers conferences; many conferences with smaller groups, one or more workers; eight associations; the Southern Baptist Convention; the State Baptist Convention; three Sunday School Conventions; two Sunday School Normals; two Bible Institutes; the State Convention Board Meeting; the Conference of the Enlistment Men; conducted two revivals, one in the country and one in a saw mill town; taught many Sunday School classes; and visited a number of Consolidated High Schools.

He taught a class almost through Matt., Mark., Lk., and John, according to the Harmony by Broadus—will finish it in six or more lessons; taught the Book of Hebrews and 1 and 2 Peter.

He delivered 142 sermons and addresses, not including talks in associations workers conferences and to Sunday School classes and to W. M. S. societies, and B. Y. P. U.'s.

He has not done very much in comparison with the great needs. In fact he is just beginning the work. There are many churches untouched, but

if the Pastors and Laymen will give their real sympathetic cooperation many of these if not all will be reached during the present year.

Brethren, criticism and complaint do not help the work along but prayerful cooperation will. If I could not be a booster, I would not be a knocker; if I could not be a worker I would not be a slacker; if I could not be the whip I would not be the cracker.

Reader, may God's richest blessings rest upon you and the work of His Kingdom.

In Christian Love,

J. R. G. HEWLETT,

Charleston, Miss.

## BAPTIST FUNDAMENTALS

The following beautiful and brotherly tribute is found in The Presbyterian of Philadelphia.

Dr. B. H. De Ment has an admirable statement of Baptist Fundamentals. He declares Baptists stands for twelve things: "The Authority of the Scriptures," "The Sovereignty of God," "The Deity of Jesus Christ," "The Personality of the Holy Spirit," "The Depravity of Man," "The Freeness of the Way of Salvation," "The Evangelization of the World," "The Democracy of the Church," "The Integrity of the Ordinances," "The Progress of the Saints," "The Destiny of Man," and "The Supremacy of Loyalty." These are noble fundamentals, and every true Presbyterian can meet in unity with his beloved Baptist brethren on this holy ground. Neither would we in the least remove the minor differences which may exist. We honor and love our Baptist brethren for their loyalty and their convictions. The difference does not mar our unity. We glory in their splendid history and we pray God to pour out upon them his richest blessings in the future.

Dr. Brastow, a professor in Yale Divinity School in his book, on "The Modern Pulpit," says: "The Baptist Churches had their theology, which has furnished a teaching basis for the work of the pulpit, and they have perpetuated and enlarged themselves by holding tenaciously to its distinctive characteristics. Their remarkable success in time past in this country is due not chiefly to the scenic impressiveness of their baptismal service or to the sacredness with which their covenant life is tested, or to their evangelistic ardor, but as well to the strenuous inculcation and defense of their distinguishing doctrines." Here is more sound sense and excellent unity, with liberty. We are devoutly and truly Presbyterian, but we love and honor our faithful Baptist brethren, and we are ready to say there is no finer body of believers in our nation today than the Southern Baptist Church. The measure in which they have kept their faith in the midst of the modern on-rush of error and the manner in which they have managed their temporal and financial affairs in the midst of the modern frenzy, leading to the fullest and largest and soundest success of any Protestant body in our nation, has bred in us the strongest admiration and confidence. Our Northern Baptist brethren have our high and cordial regard also; but they, like ourselves, have had to contend more with defections in their own ranks. We do say, however, that we greatly appreciate the contribution to the common faith of the pre-convention conference on the Fundamentals at Buffalo. God bless you, brethren. Go on with your good work!

## INTRODUCING MEXICO.

By T. B. Ray.

*Juarez, the Port of Entry.*

On the 12th of January, in company with Brethren Frank Marrs and W. F. Hatchell, I crossed the International Bridge at El Paso, Texas, to the Mexican city of Juarez. Brother Hatchell, who does a remarkable missionary work in three States, from Juarez as a center, showed us many helpful courtesies in getting through the line. He also took us to view the new church and school property the Board has recently acquired on the most prominent street leading into El Paso. The

lot has a frontage of 60 feet and extends back 140 feet. The church of 120 members is growing and the day school of 100 scholars is prospering encouragingly. A fairly good building is on the lot, but a new one is needed.

Certainly Juarez needs the Gospel. The drinking evil is distressing. Saloons extend uninterruptedly for eight and ten squares on both sides of the main business street,—solid blocks of saloons, patronized chiefly by American citizens. Gambling houses add their quota of iniquity. The large gambling house in Juarez has been rented for a period of six months by the Legislature of the State of Chihuahua to a syndicate for over a half million Pesos (about \$250,000 of our American money). One dislikes to write thus about the otherwise good city of Juarez, but he cannot refrain because he feels humiliated in realizing that our own people of the United States are responsible very largely for this disgraceful showing.

We boarded the train at one P. M. and started for Chihuahua, the capital of the State. We were on a buffet sleeper, which served us two very good meals, but we felt the cold very keenly. There was no heat in our car. A "Norther" was blowing down from Texas and we were in high altitudes.

*Speaking of the Weather.*

I might as well remark upon the weather here as anywhere else in these articles, for one must inevitably give this subject considerable attention. The weather in Mexico is a very real thing. It has wonderful powers. At night, after the sun has gone down and withdrawn from you his protecting mantle of warmth, the cold falls on you with an amazing suddenness. It insinuates itself into your very bones and you are not able to stay in bed until sunrise, if you can, for that cold will penetrate every place until the sun drives it away again. And the sun does a surprisingly quick job of it, too. Before you know it, the cold is gone. The sun will quickly make you too warm, if you do not properly respect it.

The reason for this is that vast central backbone of Mexico, from north to south, is elevated. Even the valleys in this region are high in altitude. Juarez, in the Rio Grande Valley, for instance, is at 3,700 feet elevation. Mexico City, in the Valley of Mexico, is 7,339 feet in altitude. Mexico is far enough south to catch very directly the rays of the sun. The Tropic of Cancer crosses it about 425 miles north of Mexico City. While the sun is able to produce warmth and comfort quickly, it is not able, because of the general elevation of the country, to produce an excessively hot climate. The climate of the capital of the nation is one of the most delightful in the world.

*How the Country Looks.*

While I am off on a digression, I had just as well take another excursion and remark upon the general landscape.

As you travel along, you seem to be passing through valleys, at times very wide and then again narrowing until the train must pull itself puffingly through a difficult gorge. There high valleys are marked off by still higher mountains which sometimes seem to pierce the very skies. The Mexicans call the mountains ranges the Sierras (Saws). So they seem to be. Denuded of vegetation, as they usually are, they are very strikingly cut by the process of erosion. The highest of these mountains lifts its head more than 17,000 feet above sea level. A 7,000 feet elevated valley looks very low when marked by this monster which rises 10,000 above it. One is impressed (or rather depressed) by the lack of trees in the valleys. They stretch miles and miles as barren as unwatered sands can be. The mountains, so often, too, are bare. The only relief that comes to this barrenness in the marvelous purple hues which close about them. The valleys are not bare because they are infertile. How refreshing it is for your train to sweep into an irrigated region after a time in the waterless valleys! Wherever water is found, the wilderness and dry lands are glad and deserts rejoice and blossoms like a rose. "The streams in the desert" bring wonderful beauty, life and plenty. As one looks upon these physical



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Thursday, March 10, 1921.

## THE BAPTIST RECORD

SEVEN

scenes and also remembers the spiritual waste that covers Mexico, he longs for the fulfillment in Mexico of the promise, "I will open rivers on the bare heights and fountains in the midst of the valleys. I will make the wilderness a pool of water and the dry land springs of water." "He that believeth in Me, as the Scripture saith, from him shall flow rivers of living water."

It will, of course, be remembered that not all of Mexico is dependent upon irrigation. There are many extensive wooded sections. Vegetation nearer the coast, where rain is sufficient, grows in tropical luxuriance.

*How Big is Mexico.*

Mexico is a vast land. If Mexico could be swung on a pivot, placed at the westernmost tip of the border between California and Mexico, it would extend across the United States, with its easternmost tip resting upon Richmond Va. Its 769,000 square miles is equal to the territory of the Southern Baptist Convention, with the exception of Oklahoma, Missouri, and Maryland.

Its population of sixteen millions equals the population of Maryland, Virginia, North Carolina, South Carolina, Georgia, Florida, Kentucky and Tennessee. Can anyone consider that a population as large as that contained in the States here named could be anything other than a vast field for missionary operation? Can anyone imagine what his feelings would be if the States mentioned here were as destitute of the Gospel as is Mexico?

The next article will be on "Villa's Country."  
Richmond, Va.

### THE HUMAN WILL IN COMING TO CHRIST. E. L. Wesson.

It is recorded in John 5:40 that Jesus said, "Ye will not come to me that ye might have life." This is one of the best texts from which to start to study the Scripture teachings concerning the human will in connection with salvation. There have always been two classes of theologians among Christian people, the one Augustinian and the other Arminian. The one holding that the human will is not only adverse to God but absolutely impotent until it is acted upon by the will of God. The other holding to the potency of the will. This question will never be settled by men, but there is one thing perfectly plain in the Scriptures; that is, that God every where appeals to men as both able to hear and responsible for doing what God commands, and puts the blame for failure upon the human will, which will or won't. In the Old Testament, God blames the people for not heeding His calls, and for turning away from His commands. In Proverbs 1:22-26, God is represented as saying, "How long, ye simple ones, WILL ye love simplicity? and the scorners delight in their scorning and fools hate to acknowledge? Turn ye at my reproof: behold I will pour out my spirit unto you. Because I have called, and ye refused; I have stretched my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh."

Such a statement implies that those called had ability to hear and come. Otherwise they could not have been held responsible. Also in Isaiah 66:4, God is represented as saying, "When I called, none did answer; when I spake, they did not hear." The entire tenor of the Old Testament is to a people that can hear, and who are to be punished because they do not heed. This same fact is seen in the New Testament. In Matthew 22:7, the king is represented as being wroth because those who were bidden to his wedding feast refused to come, and as saying that he would destroy them; showing clearly that they could have come but would not. The same is taught in the parable of the foolish virgins. They could have been prepared, if they would, otherwise they would not have been subject to the doom they met. Whether the will to do is inherent, or imparted, makes no difference, if all are held responsible for not hearing the calls of God. In 2 Thessalonians 2:10, where "the man

of sin" is spoken of as working such deceivableness and ruin, it is said that he did it "in them that perish, because they received not the love of the truth, that they might be saved." Showing clearly that they could have received it: for otherwise they could not have been blamed. All of these texts, and many more, are in exact accord with the words of Christ in John 5:40, "Ye will not come unto me that ye might have life." Those to whom Jesus spoke could search the Scriptures, or did search them, hunting for the way of eternal life; but would not accept Jesus that they "might have life." I am calling attention to this because I fear that some sinners are stumbling over the impotency of the human will to act until acted upon, therefore excuse themselves and wait. Only a few days since, I heard some men talking about men who were doing right, and one of them said, "Well, I believe that every fellow has to do according to the natural disposition he was born with." Another said, "I sorter believe that too. I was born loving whisky. I just naturally took up selling it." I said, "I will agree with you as to the natural inclinations, but we have sense enough to know what is right and should use our will and do right." We make excuses for men who go wrong, on the ground of their weak wills, but God makes no excuse whatever. He holds all responsible who are able to understand, and puts the responsibility on the WILL.

Jesus said, "No man can come unto me, except the Father who hath sent me draw him," but right on top of that He said, "Ye are from beneath; I am from above; ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins; for if he believe not that I am He, ye shall die in your sins." John 8:24 dealing with them as able to believe and responsible for not believing. We have no right to preach as though some can't come. They can, if they will, and the invitations of the Scriptures imply that the will is either inherent or given to all, and all are responsible for using it, being cursed if they do not.

### SCHEDULE THREE-DAY COMMUNITY BIBLE INSTITUTES.

Other, tentatively arranged will be announced later.

County	Place	Time
Calhoun	Dema	March 1-3
Tallahatchie	Charleston	March 1-3
Webster	Mathiston	March 1-3
Covington	Collins	March 14-16
Carroll	North Carrollton	March 22-24
Coahoma	Lula	March 29-31
Alcorn	Corinth	April 6-8
Hinds	Clinton	April 18-21

We give on this page a list of Community Bible Institutes to be held during March and April. Others have been tentatively arranged for but we will not make announcements of these until the time and place has been definitely fixed. There have been a few of these Institutes that have been held without having been listed with us. If you are planning for one of these institutes, please file the information in advance with us.

The Institutes that have been held thus far, with a very few exceptions, have been very successful. We are reaching five times as many people as we have reached in our Winter schools heretofore. Not only so, but we are developing our own talent by using Mississippi men on these programs. When it comes to ability to do the work of this character we have some as good as can be had in the South.

The Baptist Record Honor Roll is growing very nicely. We are now running over fifty churches that have put the Baptist Record into every home. We are far ahead of Texas which is the only other state we know of that is publishing an honor roll of this character. Come on, Brother pastor, and get in the company of the churches who have reached this standard.

### ABOUT THE SOUTHERN BAPTIST CON- VENTION.

*A Word to the Brotherhood.*

It seems to me, that as chairman of the Committee on Order of Business, that I may serve the Brotherhood by calling attention to one or two things.

Under the new order, as passed by the convention last year, our meeting is to begin on Thursday at 2:30 P. M., and continue through Wednesday of the next week.

That when any subject is brought before the convention for consideration, it must be fully considered before other matters are introduced. And that interest is not to be brought up for consideration any more during the sessions.

We can do no more than get well organized and ready for work and hear the sermon during Thursday and Thursday night. That will allow only two days for convention work before Sunday. A number of very important matters will of necessity have to be considered in the days following Sunday. This will necessitate two things, at least. Those having in charge the presentation of matters will have to arrange for their presentation after Sunday. And, by all righteous reason, those who are sent to the convention should plan to remain till we can finish the work which calls us together. So let all plan to stay till the end.

Meanwhile, if any one has anything to say to the committee, feel free to write me.

Faternally,

O. L. HAILEY,  
Chairman on Order.

Nashville, Tenn.

### MORE FOR OLD PREACHERS.

John D. Rockefeller, Sr., has just made a third contribution of \$100,000 to the Relief and Annuity Board of the Southern Baptist Convention. Secretary William Lunsford announces, this sum bringing his total gift to the Board within the past seven months to \$300,000.

In recent material sent out from this office, it was erroneously stated that as a result of gifts from Mr. Rockefeller and contributions from the 75 Million Campaign, the Board was able to pay its beneficiaries \$200 per year and that by the end of the Campaign it hoped to be able to pay the beneficiaries \$500 per year. What should have been said was that the Annuity Fund of the Board is now able to pay \$200, will increase that amount soon, and that the secretary hopes by the end of the Campaign, the Annuity Fund will be paying par, or a maximum of \$500.

It would require an endowment of millions of dollars to pay all the beneficiaries of the board \$500 per year, it being estimated that by the end of the Campaign the number of beneficiaries will be 2,000. The Board, which is three years old, is now paying its beneficiaries as much, or more, than all the states put together paid these beneficiaries three years ago before the Board was organized, it is said.

FRANK E. BURKHALTER.

Nashville, Tenn.

Mississippi has the largest percentage of rural population of all the states in the Union, that is more people living in the country and in towns of less than 2500 people—God made the country.

They say that a man in an airship who gets mixed up in the clouds, comes sometimes to where he not only doesn't know east from west, or north from south, but he doesn't even know which is up and which is down. It is possible for a preacher to get befogged in this way till he and the congregation can't tell which way he is going or whether he is going at all, or whether he is just circling about. But sooner or later he will hit the earth and hit it hard.



**MISSISSIPPI WOMAN'S MISSIONARY UNION****OUR STATE OFFICERS**

President—MRS. A. J. AVEN—Clinton  
 First V-President—MRS. K. GODBOLD—Clinton  
 Second V-President—MRS. M. F. DOUGHTY—Shaw  
 Third V-President—MRS. C. LONGEST—University  
 Fourth V-President—MRS. JEFF KENT—Forest  
 Fifth V-President—MRS. JAMES CHAMPLIN—Hattiesburg  
 Sixth V-President—MRS. R. L. BUNYARD—Summit  
 W. M. U. V-President—MRS. A. J. AVEN—Clinton  
 Recording Secretary—MRS. F. I. LIPSEY—Clinton  
 Young People's Leader—MISS FANNIE TAYLOR—Jackson  
 College Correspondent—MISS MARY RATLIFF—Jackson  
 Training School Trustee—MRS. J. L. JOHNSON—Raymond  
 Margaret Fund Trustee—MRS. W. J. DAVIS—Jackson  
 Mission Study Leader—MRS. H. J. RAY—Grenada  
 Personal Service Leader—MRS. W. F. YARBOROUGH—Hattiesburg  
 Stewardship Leader—MRS. H. M. KING—Jackson  
 Chm. Hospital Supplies, China—MRS. LIZZIE GEORGE—HENDERSON—Greenwood  
 Corresponding Secretary—MISS M. M. LACKEY—Baptist Building, Jackson  
 Treasurer—MISS M. M. LACKEY—Jackson  
 Editor W. M. U. Page—MISS M. M. LACKEY—Jackson

**STATE W. M. U. CONVENTION.**

The Baptist women of Mississippi meet in Annual Convention at Hattiesburg, April 12-14 with the First Church, Dr. W. F. Yarborough, Pastor. Arrangements are in the making for the reception and care of the delegates, and the hospitality of Hattiesburg will be in evidence from the opening hour of the Convention to its close. For assignments to homes, write Mrs. W. N. Smith 920 Main St., who will at once send the name of the host, and a committee will be on hand with automobiles to take every delegate to the assigned place. A large attendance of Baptist women from all parts of the State is hoped for. Mrs. W. F. Yarborough, President of the city W. M. U. has the hearty cooperation of all members of the Baptist churches in Hattiesburg, who join with the First Church in the endeavor to make this meeting a memorable one for the glory of Christ and His church.

Mrs. W. M. JONES, Chairman,

MRS. T. J. WALKER,

MRS. N. P. McCULLOUGH, Publicity Committee.

Pingtu, Shantung, China  
 Jan. 12, 1921.

You dear precious Friends:—

What can I say! If you only could have seen us as we opened that exquisite box. The joy that it did bring. Miss Ray and I got in from a 39 days itinery on Dec. 22 and found loads of nice Christmas mail. We were wild to know what was in that lovely box but did not dare open till Christmas morning. Those beautiful things, how I do appreciate them, every one of them, and what is more than that, the love that prompted the gift. You dear people are really too good to me, I don't really deserve all of this but nevertheless, do appreciate it.

We came in a little tired of course, not really depressed but always do feel so, for the people, in their poverty and ignorance and filth, so these dear remembrances from the homeland do help us to relax and rest a little. I want to tell you how much fun Miss Ray and I had over the soap. We said never was a gift more timely, with our more than five weeks in the country in Nov. and Dec. with no fire at all you may judge we did not use soap very freely so when we saw this sweet soap we were more than pleased. Then the nice powders and toilet waters and perfumes finished the job so we were all made over and ready to see the other members of our station. Every one of the presents are so nice, you did use so much thought in the selections, even to pins and needles and tapes and buttons and stationery and towels and handkerchiefs and so on. Just the things that we need and can't buy here. And I do thank you from the bottom of my heart.

I do remember with so much pleasure my visit to Jackson, and the good work that you were doing then. Hope I may see you again in five years from now for that will be furlough time again.

Of course you hear often from Miss Kethley, dear child I have not seen her since I left her

in Shanghai, on our arrival to China more than two years ago now. We planned to see each other last Summer but then did not meet, we are so far apart. I hear such fine reports of the fine work that she is doing in Shanghai. How we would like to have her right here in Pingtu, but she is in the right place no doubt. We were so grieved when she was so ill in the Autumn, so thankful that she was spared.

I am not going to write you a long letter tonight but will enclose a copy of a letter that I have written to send to several friends. After you have read it will you please give it to Miss Lackey or Miss Traylor, perhaps one of them will find some use for it in the work.

Now, please do let me beg you to remember us very especially in your prayers for this years work. We are so thankful for the opportunities of service here and that He counts us worthy. We do want to be faithful to the trust. You dear Jackson ladies can do a great work right here through your intercessory prayers. I just can't begin to tell you how much there is to be done, so many are glad to hear now and there are so few to carry the message. Please pray that our message may be with power. Pray that we be Spirit filled, and pray too, for our health please. It is not easy to be ill in a foreign land, and we do want our strength with which to serve Him.

A heart full of love and "thank you again,"  
 JPEARL CALDWELL.

Dear Friends:—

On November 3 our North China Association met with us here in Pingtu. We had most glorious meetings both of the W. M. U. and of the Association. The plans and discussions revolved largely around our \$50000 Campaign which we undertook last year as part of the 75 Million Campaign which was put on at home last year. This was not easy considering the extreme poverty of the North China people. In our Campaign work the one thing stressed above all others was Soul-Winning, consecration and Soul-Winning. This too was the key note at the Associational meetings.

Our guests to the meetings left us November 8, then Miss Ray and I made hurried preparations for an extended country tour, leaving the city Nov. 13 and returning December 22. It would amuse you to see us start out on these tours. Miss Ray and I with various bags and baggage in the buggy drawn by our big black mule. Then follows our pack animals with clothing, bedding and cots, cooking outfit and provisions for the entire journey. Thus you see we travel in great style? at least in the eyes of our Chinese friends.

Our first stop was at a church 25 miles out. One week was spent with these people holding meetings with the Christian women and enquirers, visiting in the homes, comforting this heart, reproving that one, teaching another more perfectly in the way, and so on. Some days we drove out five or seven miles spending the day in a town where there were only one or two Christian families. It does do these isolated ones good to have these visits. Their whole background is heathen and they are of course still living in the midst of heathenism. It is only a little taper in the dense darkness. Really they know so little themselves of Christ and His teachings. Many of them cannot read but they are His little ones and are longing to know Him better. It is a joy to them to turn their homes into meeting houses and invite their heathen neighbors in to hear of the true God, many have been won to Christ in this way.

Another week was spent in a town where a year ago there was not a Christian. Now there are nine Christian men. These Christian men had been pleading with us for some time to come to teach their wives, mothers, sisters and daughters. It did our hearts good to see the light breaking into these hungry hearts. Eleven decided definitely for Christ and many more are interested. They literally hung on our

words. Not a woman or girl in the village of a thousand or more could read at all. It was a joy to see them learning to read a little, memorizing scripture verses, and hymns. They have bright minds and when given a chance learn rapidly. What woman at home of forty or fifty could think of beginning to read if she had not learned in childhood. It was good too to see them making shoes by the pattern the Bible gave them so that they could unbind their feet. Every one of them have feet that were crucially bound in babyhood, making them cripples for life. These feet when unbound do expand some and take on some flesh but they are far from natural and never strong.

They were truly astonished when we told them about the Sabbath day and that God wants His children to work six days and rest one and worship Him on that day. They had never known anything but to work all day and every day and then found it hard to keep the "wolf from the door." At first they did not see how they would be able to get over the days and rest 52 days in each year. They were of course assured that the loving Father would provide for His obedient children. They said "Tell us about everything, we did not know, no one ever told us before."

These two weeks give you a sample of the kind of work we did while out. A great deal of our time is spent right out among the people. We dearly love this kind of work. It is not without some physical hardships but the price is well worth paying. There are many things quite laughable too. For instance when the little donkey is tied up for the night just outside our bedroom door. The animals are kept inside the house at night partly because of the cold and partly because of the thieves that break through and steal. Well, this particular little donkey wore a necklace of pretty little jingly bells. We thought at first of seeking the lady of the house to remove them for the night then remembered that the bray would be left. Miss Ray had the laugh at me at one place where my dressing table was a coffin—empty to be sure—but nevertheless, the real article. The old grandfather in the home is now seventy years old and his dutiful sons have according to good Chinese custom, lovingly prepared this handsome coffin that the old father may see it and know that he will be suitably laid to rest.

Another thing that would amuse you is the way that we dress. Remember we are in North China about the same latitude as New York and the Chinese do not have fires in their homes, only the brick bed which is heated from the cooking arrangements. These people fold their feet under them in the day time and sit on these brick beds which are warm like a hearth, then they spread their bedding out and sleep on them at night. But not being accustomed to sitting in such postures we find it rather difficult so we dress more like Eskimos than the real Southerners that we are. We put on our heavy coats and fur lined shoes when we get up and keep them on all day long. And as we do not care for brick beds we stretch our camp cots and depend on hot-water bottles for heat.

With it all the opportunities for service, and the laughable ridiculous things, the days and weeks slipped by till almost six had gone all too quickly and we were reminded that we must get back to our cozy little home for Christmas. We were happy indeed had had such good times in the country, and were so happy to get home and find so much good mail (had had mail twice while out). Some lovely Christmas boxes were waiting us too. Old Santa did remember us well and we have had good Christmas cheer.

Now that we are just entering the new year we do beg you to pray for us and the great work which the Father has entrusted to us. We do thank Him for the opportunity of serving Him here. May His rich blessings be on each of you as you serve Him.

PEARL CALDWELL.

Pingtu, Shantung, China.



## B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.  
"We Study That We May Serve."

### WHEN YOU GET THIS

When you get this we will have been to Laurel and will be thinking it all over. What? Why the great convention that we have just had. It was a great meeting and in next week's issue of the Record we will have a good account of it so be sure not to miss that number.

### WINNERS OF SENIOR BANNER

We expected this week the picture of the West Laurel B. Y. P. U. who were the winners of the senior banner for 1920. This picture should have been in the Record before now, and would have been but for the fact that it was run in this quarter's quarterly and as the Sunday School Board reprints the quarterly during the quarter as the supply gives out, and therefore had to reserve the cut until after the last week's issue of the Record. We will give the names of the winners of the four banners that are being given the day this issue of the Record is being printed, in next week's issue. We are impatient who the committee is to decide upon as the winners in each case. Many fine reports have been received, some of which we will take the privilege of publishing in our department. We hope to have the picture of all the winning unions run in the Record some time during the year.

### SUMMERLAND ORGANIZES

A letter from Bro. Lightsey, one of our State Missionaries, tells of his successful organization of a B. Y. P. U. in the church at Summerland. They begin with about twenty members which is a good sized B. Y. P. U. for a small church and we look forward to getting reports each quarter from them showing their steady growth in size as well as in interest and efficiency.

June — Canton — Greenwood —  
Tupelo — West Point — Columbia —  
Biloxi — June.

Not too early to be thinking about and planning for your county B. Y. P. U. organization. The county officers appointed last year in the conventions that were organized of course are mapping out their program for a spring and summer extension work. We are wondering which county is going to be the first to report 100% in B. Y. P. U.'s. That means a B. Y. P. U. in every Baptist church in your county. Second church Jackson says that Hinds county is to be the first, and they are working hard to make true the statement. A church is not organized to carry out the "Great Commission" until it has a service for the training of its members, and the B. Y. P. U. is that service. Ask any pastor that has seen the real thing demonstrated, he knows, and he will tell you. Sixteen hundred churches in Mississippi—1600 B. Y. P. U.'s, plus, must be our goal. We say "plus" because many churches have

more than one B. Y. P. U., and rightly so.

### "SPECIAL SERVICE"

By Curtis Hall, Seminary Hill, Tex.  
Does God want my life for "Special service"?

Is His tender voice calling at my heart?

If He wants my life for "Special Service,"

My question is, How soon should I start?

Does God want me to serve in a foreign land,

Where millions are groping in darkness and sin?

If you do Lord, lead me ever by thy hand,

As I go to take Jesus to the hearts of men.

Does my Savior want me to preach His word,

To the millions who have never heard?

To tell them of Jesus, the Savior who died,

His precious blood spilled, their sins to hide.

Does He want me His gospel to sing?

By so doing, lost ones to Him bring?

We can win men to Christ by our song,

So let us sing of Jesus the whole day long.

I pray thee, my friend, begin to-night,

That God given life of yours to mould;

Serve Him every day and every night,

And your reward will be better than gold.

I'm sure He wants me abroad, or in this land,

His message to proclaim, and for him faithful stand;

If we hear his call, may this, our answer be,

Lord, here am I, I am ready, send me.

(Written after studying the topic in the B. Y. P. U. quarterly for March 6, 1921, the subject of which is, "Does God want my life for 'Special Service.'")

The above poem by one of our Mississippi boys who is now in the Seminary at Fort Worth training to be a gospel singer. Mr. Hall is a product of the West Laurel B. Y. P. U. We are all proud of Curtis as we know him and see a great future in his chosen life work.

### ENCOURAGING PROGRESS.

As Secretary of the Board of Trustees of the Baptist Memorial Hospital, of Memphis, I wish to join many others in expressing gratitude to God for the wonderful success which has rewarded the faithful efforts of Dr. Bethea and his associates in the management of this great institution. Not only is this management characterized by efficiency, which meets with the approval of the doctors and the patients, but especially I feel en-

## EXPRESSION AT BLUE MOUNTAIN COLLEGE

"Repetition is Education" said a philosopher. "Elocution is Imitation," might have been said of old time elocution and of much that now undertakes to pass for Expression. The Expression, taught at Blue Mountain, however, is altogether different from that. It is not simply to teach students "to say pieces." The basis of it is thorough and well rounded physical development and physical control plus proper interpretation of literature, and proper expression of thought and feeling. Old time elocution was an abomination. Proper instruction in Expression is immensely valuable to boys and girls regardless of their future profession or calling. It is meant to develop them into men and women who have something to express and know how to express it. Impression and freedom first, then expression.

Prof. Booth Lowrey, famous throughout the nation as a Lyceum and Chautauqua lecturer, is director of the Department of Expression in Blue Mountain College.

Miss Elizabeth Purser, than whom there is probably no better prepared teacher in her line in the South, has been teaching with us in this department for years and is engaged to continue her work with us. She has been out this session and Miss Sara Lowrey, a graduate of Blue Mountain College and Columbia College of Expression has been supplying for her. Miss Purser is booked to return at the opening of next session.

Miss Purser is a literary and expression graduate of Blue Mountain College, a graduate of Columbia College of Expression, has had a two-year course in Boston and is largely travelled, widely read and extensively experienced.

If you want up-to-date advantages in Expression, inquire further.

W. T. LOWREY, LL.D., President

BLUE MOUNTAIN, MISSISSIPPI.

couraged with the warm sympathetic human touch which is given to the families of those who are unfortunate enough to need to go to a hospital, where they find the ministry of help and hope and cheer of which they have so much need. Dr. Bethea in his tactful humane ministry finds a very strong supporter in Dr. M. D. Jeffries, the Hospital Pastor, who is always ready night and day to say the word in season and give the ministry needed.

A company of us are in the habit of going every Friday afternoon after the Noon Prayer Meeting to the General Hospital and also the Baptist Hospital. On these occasions we usually come in touch with about 200 sick people in about two hours. We are very much encouraged as we go to our own hospital to find the fine spirit prevailing and the wonderful progress being made.

I feel that we are very prone to overlook the fact that we have the only strictly fire-proof hospital in the city of Memphis. It strikes me as being very important for relatives who find it necessary to send their loved ones to an institution of this kind to know that they are in a fire-proof building. It would be awful to think of loved ones sick and helpless in a fire trap.

I trust that all readers of this paper will give a cordial place in their prayers to the management of the hospital and everyone connected with it, whether as a patient or otherwise.

BEN COX.

The Convention Bible Class of Second Baptist Church, Jackson, realizes that in the passing from

earth to Heaven of Mrs. Fanny Matthews we have lost a faithful devoted worker from our midst, but we are glad to feel that her loving spirit is watching over us from Heaven.

Mrs. Fanny Weeks Matthews was born in Copiah county, Mississippi, in 1850 and united with the Harmony Baptist Church when about fifteen years of age and lived consistently and faithfully until she moved to Jackson, Miss., where she united with the Second Baptist Church and lived a humble, earnest, devoted Christian. Mrs. Matthews example of submission under adversity, cheeriness under trials, loyalty to duty and to love has elicited our deepest respect and admiration. This child of God passed from earth at her home on Robinson St., Jackson, suddenly, while engaged in loving care of her invalid husband, Sunday, January 3, 1921.

Mrs. Matthews has been a member of the Convention Bible Class since its organization, and from her we have learned beautiful lessons in faithfulness, cheerfulness, and humble loving service for the Master.

The fruits of the Spirit budded in her heart and blossomed in her life. God needed her over there, and called her home to rest. The heavenly joys to share in a life among His blest.

Resolved that a copy of this memorial be sent to her loved ones, and a copy to the Baptist Record.

Respectfully submitted,  
MRS. PETERS,  
MRS. TEGARDEN,  
MRS. RODDEY.



## East Miss. Dept.

### COMMON HONESTY.

The little word honesty covers much territory. If we do not steal or defraud or swindle many of us think that we are perfectly honest, but this is not the least half of real honesty. There are many ways of being dishonest without being guilty of either of the crimes mentioned above.

There is much dishonesty in the land today and the sad part of it is the fact that much of it is found in Baptist churches and among Baptist people, while much of it is doubtless not interned as such and comes about because the term honesty is not clearly understood as we stated above. But because of that fact it is none the less a crime before God to do those things.

Now, I want to say in the beginning that I believe in our Baptist folk and am convinced that among them we find the elect of God, the Church of Jesus Christ, or else there is no such people and church today, and that all the elect will do the right thing where they are informed and know what the right thing is—but even the elect need to do right and therefore need to be corrected some times.

And it is a curious fact that dishonesty with God and the church is the most common form of dishonesty we have today among some Baptists. Many good people who would not think of refusing to pay their merchant or their doctor, or their neighbor any and all things they were due who had no conscience on turning down and refusing to pay a pledge, promise or obligation to their church. One pastor said to me that his church had promised him so much but had paid none of it scarcely and the year was out. This preacher was unable to pay his tax and many of the members of his churches, who had promised so much to the church support had money in the bank and were out of debt. Now did that look right? Was it really honest? Let every conscience answer for itself.

Not long ago I heard of a Baptist making the remark that he did not consider he was under any obligation to pay his 75 Million pledges. He only promised and signed a card, there was no note about it and he could not be made to pay it. Therefore he refused to pay it. I presume that this brother had forgotten that as a Christian we are not under law but under grace and that we do not bind men with legal laws but realizing that higher law compels every Christian we leave all matters to the Christian conscience.

Another brother refused to pay his pledge to the church because the pastor did not do just to suit him so he felt that he was under no obligation to pay. He should remember that these pledges are not made to the pastor directly, but to the church and to God and that a fault, if it be a fault of the pastor or any one else does not release him from an obligation nor license him to be dishonest.

Now doubtless neither of these brethren would think of denying a debt or a pledge to a fellowman,

but when it comes to a pledge to God and His church they default without any compunction of conscience.

A conscience or common honesty is a crying need among our people today—honesty to God as well as to man. Pray that we may have it.

### NOTES AND COMMENTS.

Rev. T. J. Blass has accepted the call to Philadelphia for full time.

A Bible Institute is in progress this week at Mathiston. The teachers are Elders J. E. Willis, H. L. Martin and J. D. Ray.

The church at Philadelphia has about 20 Blue seal diplomas and two post-graduate diplomas. There are fully 40 diplomas held by members of the school. The school is A-1, and working for the AA-1 standard.

Sister I. P. Mason of McDonald church has been seriously ill for many months. She suffers with silence and without complaint, trusting it all to Him "who doeth all things well."

Louisa Phillips is an aged Choctaw Indian woman who lives in Neshoba County. She says that she is 97 years old. She was converted and joined the Baptist church in her old age. She is the mother of our missionary to the Mississippi Choctaws, Eld. W. M. Jimmy. Her body and mind are remarkably well preserved for one of her age.

Together with Dr. P. I. Lipsey and Bro. W. N. McLemore I had the pleasure of visiting the Choctaw Indian Mission School at Union a few days ago. This school is conducted by Eld. and Mrs. J. E. Arnold who are employed by the Home Mission Board. Mrs. Harp is teaching in the school. Only about ten pupils were present on this day. But these gave us some exhibition of their progress and we were surprised at the developments they were making. They sang some Christian songs and recited, all in English as this is the only language used in the school. It seems that a good work is being accomplished notwithstanding the fact that there are some suggestions of wrong intentions among some. Let us pray for the poor Indian and wait developments.

R. L. BRELAND.

### WE DO YOU TO-WIT.

With the payment of \$107,000 on its pledges to the 75 Million Campaign already and an effort launched to increase this by \$60,000 by April 30, New Mexico is out after the honor of making the largest proportionate contribution to the Campaign to date, announces Dr. J. W. Bruner, Corresponding Secretary. If this goal is reached, the per capita payments to the Campaign for the first two years will be approximately \$28 for every one of the 6,000 Baptists of New Mexico, and Dr. Bruner has estimated that if the Baptists of other states would match his New Mexico flock that we would go up to the meeting of the Southern Baptist Convention in Chattanooga with \$84,000,000 in the treasuries of our general and state boards and other interests fostered by the Campaign. At any rate, New Mexico, with a quota of

\$250,000, or \$50,000 per year, is already ahead of the schedule.

But the people of this state have a great need as well as a great spirit Dr. Bruner points out. There are several towns of more than 6,000 population in the state in which there are no Baptist preaching services at all, and the missionary funds available for supplying the needs are wholly inadequate to the situation.

Probably no riper fields could be found anywhere. The story is related of a visit of one of the state missionaries to Santa Rita, where a meeting was held early in the fall of 1920. This was the first preaching by a Baptist minister in that town of more than 6,000 people for many years. A number of Baptists were discovered, several converts were won and later a Baptist church was organized, but the congregation has had to struggle along without a building. Despite this handicap, however, the membership of the church, under the leadership of the pastor, has doubled within the past two months; the Sunday school, which began with nine members now has an attendance of 64; the B. Y. P. U., launched three months ago with only a few members, now has an attendance of 75; and the W. M. U., formed three weeks ago with nine members, now has 34. Only 12 of the young people in the B. Y. P. U. are Christians, however, but the young people are interested and it is believed if the state had a sufficient number of evangelists to reach these communities with revival meetings large numbers could be won for Christ. The work of

the Orphans Home was presented to the little church during the Christmas holidays, and the response of \$300 was made in a free will cash offering. The response of the unsaved young people to church work is said to be remarkable.

FRANK E. BURKHALTER,  
Nashville, Tenn.

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THE IMPORTANCE OF MAKING  
USE OF THE EVANGELICAL  
OPPORTUNITY IN THE  
JUNIOR DEPARTMENT

(Mrs. J. N. Slaughter.)

God has given us our greatest opportunity in the Junior Department for soul winning; in His infinite wisdom He has so planned that nature produces a receptive mood during these four years—the child is eager to learn—eager to know something.

Jesus tells us that when the tender branch of the fig tree putteth forth leaves we might know Summer is nigh, and when the tender branch of the human family grows restless, grasping things with an unusual amount of interest, we may know the Holy Spirit with all its quickening and convicting power is at hand—even at the door.

In the Junior years verbal memory is at its height; thus we have our greatest opportunity for teaching the Word of God, as scripture learned now is never forgotten—the key word of the Junior is to "Get" and O, let him "get" Jesus, and the words of Eternal life.

There is no period in the human life when it is more opportune to lead the soul to a saving knowledge of Jesus Christ than in the Junior Department; There are several reasons why this is true, and we should realize the importance of this opportunity: first, the child has just come into the years of accountability; his past life has been taken care of by Divine Providence; he is innocent of wilful or malicious sin; his heart is plastic; impressions are easily made as the mind is not only free from the cares of life, but hanging in his memory gallery are no pictures of hidden sin; he is not haunted by visions of a wasted life; he does not wonder if God can save, because he lives in the future; he expects some good, and is ready to receive it when offered; he has not rejected the wooings of the Holy Spirit; his heart is not hard; he has not learned the ways of the world; he believes what you tell him; it is so easy to tell him of Heaven and of Heavenly things.

There is another vital reason why we should make the very best use of this golden opportunity, for just beyond the Junior years lies the monster abyss of the human family—the Intermediate Department—it has been called the leakage of the Sunday school, but if this were all it would not be so bad, but its the sinking sand of the soul, and before the frail bark of the human soul sails out on the storm tossed sea of life, it needs a balast, and Jesus has anchored the little vessel in the harbor of the Junior Department, and sluggards we are in the Kingdom of God if we fail to give the ballast of a saving knowledge of Jesus Christ, and the Word of the living God as a chart and compass for this dangerous voyage—locking up his soul in the secret vaults of heaven—and though the tempest may rage—the mountains quake, and the lightning flash his anchor will hold for it is founded upon a Rock—the solid Rock of Jesus.

A VISIT TO LAMBERT.

This was the most pleasant visit. The writer had the privilege of organizing this church and serving as pastor one year.

Much progress has been made in the town and church. Rev. R. A. Eddleman is the happy pastor and is doing a fine work. The people love him and believe in him. The following constituted the days work:

A talk to the Bible class, composed of 36 men and women, on the subject of Stewardship at the "Sunday School hour". Preached at 11 A. M. to a splendid congregation on the subject "Financing the Kingdom." At the close of the discourse the pastor opened the doors of the church for reception of members. Dr. W. P. McDavid presented himself on a profession of faith and was followed in a few moments by his wife who came by letter. The Dr. is a splendid young man and it was a beautiful sight to see him take the lead in joining the church, to be followed by his wife. After the reception of these members Brethren W. E. Granberry and J. A. Burris were ordained as Deacons of the church. At 3 P. M. the pastor preached at Darling and the visitor preached to a splendid congregation on the subject "The Organized Church." In this service a splendid interest was manifested.

From Darling the pastor was called home to bedside of his little son, suffering with pneumonia, and the visitor preached at 7:30 P. M. to a large audience on the subject "Glorifying God in the Church and in Christ Jesus, the Lord."

There is an opportunity for the accomplishment of a great work at Lambert. God bless the church and its pastor.

J. R. G. HEWLETT.  
Charleston, Miss., Mar. 2, '21.

The life journey of Bro. W. C. Seale was brought to its close Sept. 24, 1920, at Roxie, Miss. He was born March 2, 1868 and spent most of his life in this community. He was one of the foremost citizens of all the country around about and by his genial nature he won the confidence and esteem of all who knew him.

For a long time he was a successful merchant as well as a progressive farmer in his community.

He united with Union church when quite a boy and developed into one of her most useful and loyal members. His love toward God and concern for kingdom advancement was far greater than his words expressed. So then, our sorrow is turned into rejoicing by the thought and belief that his state is far better than those he left behind. The immediate family who are left to mourn his loss are, his wife and four children. Mrs. C. M. Scott, Sue Mae, Dorothy and Martha. The sympathy of all their friends goes out to them in their bereavement.

J. A. BARNHILL.

THE BIBLE AND THE MODERN  
DANCE

(continued from last week)

Then he pulled down the golden calf pulverized it into dust, fed it to the people in their drinking water. And then he cried Who is on the Lord's side? The sons of Levi came forth and were commanded to draw their swords upon those people who six weeks before had taken the vow of the covenant.

They obeyed and as a result nearly 3000 of these licentious hoof-shaking idolaters were put to death. This ought to teach us that God is displeased with dancing church members who have said by joining the church that they too have taken the vows of the covenant to turn their backs on sin and trust the Lord Jesus for salvation and to keep them from sin.

Jobe assures us that dancing is a dissipating life, in these words: They send forth their little ones like a flock and their children dance, they take the timber and harp and rejoice at the sound of the organ, they spend their days in wealth and in a moment go down to their graves; therefore they say unto God Depart from us, for we desire not the knowledge of thy ways. What is the almighty, that we should serve him? and what profit should we have if we pray unto him? Jobe 21-11.

Belshazar proclaimed a great feast, Babylon looked its gayest; the wealth of the world was there, gathered there to sing, dance and cry "O king live forever!" Between the banquet table half nude dancing girls wiggled their way up and down Belshazar banquet hall doing their vulgar, suggestive, licentious, Asiatic dance, which in our day would be called the grizzly bear, Texas Tonny, skunk waltz, shimmy shiver and ther devil-conceived, hell born dances. Suddenly that blasphemous crowd of pleasure seeking idolaters were electrified by the mysterious hand writing on the wall, which announced their doom. As a result of that blasphemous godless banquet which had been intoxicated with wild, revolting, voluptuous dancing and rich red Babylonian wine. Cyrus with his invading army of 120,000 horsemen, 2,000 chariots and 600,000 footmen marched in and the drunken Babylonians fell by the sword. Human blood flowed instead of wine, and that night Belshazzar, king of Chaldea, was slain (Daniel 5-30).

Then during the early part of Christ's ministry Governor Herod Antipas of Galilee, the son of the great Herod, a voluptuous, murderous tyrant, lived in open adultery with his brother's beautiful wife, Herodias. Her daughter, who was a nimble legged, hoof shaking heathen, shameless, impure, ambitious and to the last degree abominable, Herodias and her daughter cared nothing for Herod, only his job as governor. The Jewish nation hung its head in shame because of its national disgrace.

John the Baptist was the only man in the land who had the courage to tell Herod of his sin and for

telling the truth he was imprisoned in the castle of Machoerus.

One day Herod arranged a banquet for his birthday. Toward the end of such birthday feasts it was customary for immodest women, dressed in transparent robes to dance before the king. Instead of the usual troupe kept for such purpose Salome herself came in and danced before King Herod, and he was so well pleased that his dizzy head went round and round and he shouted, "Go it, girl, you can help me run this royal roost and have half of my kingdom if you ask or anything else you ask, and her mother told her to ask for the head of John the Baptist and she did. Herod had the executioner to behead John the Baptist and his head was brought in on a golden platter.

There are still nimble legged, hoof shaking women dancing the heads off of men. The Bible is clear on this subject. It does not prohibit dancing. But there is certain kinds of dancing that it condemns. The line of demarkation is clearly drawn. It is between religious dancing and worldly dancing between sexes apart and sexes together, between open daylight praising God dances, and between the sultry night time dancing. One glorifies God and the other expresses licentiousness from the seat of the lower passion.

There is not a single word in the Bible in favor of the modern dance in any of its forms. The spirit of the Bible is against it, and the Bible is the Christian's guide to heaven. So, remember these three facts, the golden calf dance cost its devotees their lives; Belshazzar's feast hall dance produced the fall of Babylon with thousands slain, Herod's Salome dance cost Christianity the world's greatest hero and prophet, the forerunner of Christ who redeemed the race.

Certainly no Christian who takes the Bible as his guide and as the unchanging word of God will ever contend that he or she can dance and remain true and faithful to the God of the Bible.

Does the dance honor Calvary's cross? Would Jesus be guilty of the bunny hug or jazz? The dance is the devil's revival! Dancing Christians? Why not dancing preachers? Dancers are never soul winners! Both sexes unite in the dance. Look out! Danger! The dance weakens self-control in both sexes. A jazz frenzy in heaven? Never!!

LIVING STREAMS.

NOTICE.

There will be an all day service at Antioch Church the fourth Sunday in March with dinner on the ground. The pastor has arranged a special service for the occasion. Rev. M. K. Thornton, the Supt. of our Baptist Hospital will be there and preach 11 A. M. and 2:30 P. M. Members from Clear Branch, Palestine and Harrisville are expected to cooperate. Everybody invited to come and participate in the good things in store for us.

Come without fail.

W. P. SANDIFER, Pastor.



## BAPTISM OF THE HOLY GHOST

There is not another question or doctrine within the lids of the Bible that is more important than this one of the "Baptism of the Holy Ghost." It is the secret spring that moves every Christian endeavor to the goal of spiritual success. It takes the timid weakling and makes of him or her a giant force and courage. It inspired the apostles on the day of Pentecost with wisdom, power, and courage unsurpassed in the history of the world. It led Philip down to Samaria where he preached Christ to the people and many believed and were baptized. Again it led him out into the desert where he found the Ethiopian eunuch, to whom he preached and on the profession of faith of the eunuch Philip baptized him without any further authorization from the church. It nerved the early and medieval saints to endure all the tortures that the genius of man could invent and not only to endure, but millions of them went on singing and shouting praises to God from amidst the flames of martyr fires. Among the fifty millions that went to death as martyrs during the fourteenth, fifteenth and sixteenth centuries were thousands of children; little boys and girls that lifted their little eyes, hands and voices in praise and thankfulness to God for being permitted to suffer for Jesus

sake. These things ought to put us, the modern professors, to shame when we shrink from the most arduous and menial services known at this age, if to the glory of God. The office work of the Holy Ghost is manifold. It comforts the children of God in times of sorrow, leads them in the way of righteousness and peace, strengthens them in times of weakness and fear, imparts to them wisdom, light and grace in times of need. It reproves the world of sin, and of righteousness and of judgment. The Holy Ghost is God, just as Jesus Christ is God; the three are one, but differently manifested. The operation of the Holy Ghost on the sinner is very different to that in the saved. God to the sinner is as a consuming fire and for God to touch him would be instant death and the sinner cannot approach God only through a mediator. The power of the spirit is made effectual on the sinner through instrumentality. The written word, the preached gospel, the christian example and also the conscience (not the heart) of the sinner. The spirit never enters the heart until by a free pardon it is made clean. The spirit begins to knock for admittance and it is a part of the individual to open the door. See Rev. 3:20, also Jno. 14:23-26; then it is that the true child of God can do all things thru Christ who strengthens him. Baptism of the Holy Ghost follows after regeneration; can't come before it, nor simultaneous with it, but follows after as a keeper of the palace. Regeneration is a cleansing process that makes the human body a fit dwelling place for God, where He will enter if admitted and keep the temple pure and clean. See 1 Cor. 6:19-20, also 1 Corinthians 3:16-18. Repentance is brought about by a sense of guilt and condemnation. Faith is based on the evidence of Christ's meritorious sacrifice and God's unbounded mercy. Forgiveness is the extended mercy of God to the penitent in the free pardon of all his past sins. The individual emerges from this process with joy unspeakable just as naturally as a doomed man would from the gollows or electric chair. The Holy Ghost has had nothing to do in these noted perambulations except through mediums, but now as the individual stands in ecstasy, empty, swept and garnished, the Holy Spirit gently knocks at the door of that enraptured soul to make it the temple of God. This is the happy privilege of every child of God, who will make the sacrifice and consecration. Thousands of people get no further along than regeneration and their christian life is a miserable failure and brings reproach on themselves and the Master's cause.

J. M. HUTSON.

McComb, Miss.

Assist Nature. There are times when you should assist nature. It is now undertaking to cleanse your system—if you will take Hood's Sarsaparilla the undertaking will be successful. This Great medicine purifies and builds up as nothing else does.

## SUNDAY SCHOOL LESSON

Sunday, March 20, 1921.

(W. F. Yarbrough)

THE CROSS AND ITS MEANING  
TODAY—Matt. 27:33-50

The lesson today brings us not only to the central fact in the history of Jesus but in the world's history. His birth, His teachings, His beneficence, His ministry and His matchless example, lose their significance to us if His cross tells us of nothing more than a mystery of sin and man's escape from its guilt, penalty and power. In it we find the only satisfactory revelation of the exceeding sinfulness of sin and the abounding grace of God.

While we must keep this moral and spiritual significance of the cross ever before us we do well to follow the Gospel writers as they set before us the details of this awful tragedy, each from his own viewpoint. In this lesson we are concerned with Matthew's account of it. MacLaren reminds us that the characteristics of Matthew's account, is its representation of Jesus as perfectly passive and silent. His refusal of the drugged wine, His cry of desolation and His loud outcry at death are the only acts of Jesus in connection with his crucifixion which Matthew sees fit to record. He sees the prophecy fulfilled which represents Him as a sheep dumb before his shearers. He can only give the grim details of the words and deeds of those who stood about the cross but he is too much concerned to show the Jews, for whom he is especially writing, that this victim on the cross is fulfilling the prophecy of their own scriptures, as the suffering Messiah, to describe him as an actor in the transaction.

**At Golgotha**—This word, which is from the Hebrew and means the place of a skull, is the name given by Mathew, Mark and John to the place of crucifixion. It is just outside the City of Jerusalem, to the north, on the Damascus road, and is so-called because of its resemblance to a skull. It suits better than any other description given by the Gospel writers and is today accepted as meeting the conditions. Here the executioners brought their victims and in a heartless, matter of fact way, proceeded with their gruesome task. What mattered the crucifixion of one or more Jews to these rough Roman soldiers so accustomed to deeds of cruelty? Whether from custom or the thoughtful sympathy of some friend, a draught of wine with some anodyne in it was offered him as a stupefying agent to deaden the pain which was about to be inflicted, but He refused it, choosing rather to undergo the ordeal with his mental powers undimmed.

**On the Cross**—We are not told whether he was fastened to the cross before or after it was placed in the ground. The first view given by Matthew is that of Jesus on the cross hanging there between the two robbers. Matthew does not himself remind us, though we see in this the fulfillment of the prophecy, that he was numbered among the transgressors. It is possible that as Barrabas was a robber that these two were

his confederates in crime and that as Jesus had been preferred by the Jews to Barrabas, Jesus was placed between the two in the place which had been intended for Barrabas.

Having nailed Jesus to the cross, the soldiers followed their custom of dividing the spoils and so divided His garments among themselves, casting lots, just as soldiers today match coins as to which shall be the lucky man. Again the scriptures were unconsciously fulfilled by them. This done they sat heedlessly down and watched him there. How blind they were to the significance of what was doing on in their presence! "These rude legionaries gazed for hours on what has touched the world since, and what angels desired to look into, and saw nothing but a dying Jew." The eyes of many of our hearts are just as blind as were the spiritual eyes of these pagan soldiers of the long ago.

The writing on the cross which these soldiers placed over his head, had a significance of which they never dreamed. "THIS IS JESUS THE KING OF THE JEWS," was placed there by order of Pilate, since it was according to the Roman law to place over the head of criminals, crucified, the charge on which they were sentenced to death. The Jews wanted Pilate to change the accusation to "HE SAID HE WAS KING OF THE JEWS," but this request was curtly refused. Pilate was right. Jesus was and is the king of the Jews. He was the rightful heir of David's throne. On this day his cross was his throne and by it he won the right to be the world's king. One day he will receive the homage of every nation on the whole earth.

**Mocked and Reviled**—It is interesting to note the groups represented in the mockery which was heaped on his innocent head. First, they that passed by wagged their heads, railing on him and saying, "Thou that destroyest the temple and buildest it in three days, save thyself: If thou art the Son of God come down from the cross." Possibly some of these on Sunday be-

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Thursday, March 10, 1921.

fore had shouted, "Hosanna, Blessed is He that cometh in the name of the highest." Then the members of the Sanhedrin caught up the railing and re-echoed it with the words, "He that saved others; himself he cannot save." How true! It was the fact that he saved others that kept him from saving himself. He could not do both. Their three-fold taunt, in the light of subsequent events, proved to be his crowning glory. He did save others. He was king of Israel. He did trust in God. The many facts which they repeated as a taunt constituted the efficacy of His sacrifice and proved to be their own undoing. The robbers also joined in the mockery, but we learn that one of them believed in Him and got from him that gracious word of pardon which has given hope to thousands since. Finally we learn from Luke that the soldiers also joined in the mockery, the ribald jests of the mocking bystanders doubtless went deeper into his soul than did the nails and the spear thrust into his flesh. Surely he was despised and rejected of men. Jewish hate and Roman cruelty did their worst.

**Darkness, Desolation, Death**—It was at the sixth hour, or twelve o'clock that a great darkness came over the land. The darkness was supernatural and lasted three hours. It seemed to be nature's protest against the awful tragedy that was being enacted.

"Well might the sun in darkness hide,

And shut his glories in,  
When Christ the Mighty Maker died  
For man, the creature's sin."

It was at the close of this period of darkness, or three o'clock, that the awful cry of desolation, "My God, my God, why hast thou forsaken me?" escaped from his lips. The full meaning of that cry no redeemed soul will ever know. The tides of suffering were beating with unspeakable force against him and his soul was engulfed in the depths of agony. I do not understand it. Jesus himself seemed to be in an agony of mystery. It was my sin and your sin and the world's sin that was pressing the life out of him. "He bare our sins in His own body on the tree." His suffering was vicarious; it was expiatory; it was atoning. In some way He cancelled sin for every one who should become united with him by faith. In passing through death by way of the cross he destroys him that has the power of death, that is the devil, and the cross becomes to us not only the symbol of forgiving love, but the token of his cleansing, sanctifying love. He voluntarily laid down his life as the price paid for the only key that would unlock for us the gates of "Paradise Regained."

#### KINDLING CAMPAIGN FIRES. (L. R. Scarborough.)

Dr. Gambrell was ready to start on a two months tour through the South when suddenly he was taken seriously sick. What a shock and disappointment everywhere! At this writing he is slowly improving.

May God grant him to us yet many years!

Without him I began in Mexico in company with the dauntless Secretary Bruner. We visited seven centers, Roswell, Tucumcari, Raton, Los Vegas, Albuquerque, Portales and Clovis. We spoke to fully one-fourth of New Mexico Baptists and 60 per cent of their preachers, and such crowds and such a conquering spirit and enthusiasm I have rarely witnessed. New Mexico has the spirit, the organization and the leadership to win. They will have all-day rallies in every church in the state before April 15th, and they say they will have two-fifths of their five year Campaign pledges in cash by April 30th. My soul was charmed with what I saw and felt in this Baptist empire.

I stopped off on my way to Arkansas, to join Dr. Mullins, at Amarillo to attend an all-day plains-wide conference in the First Baptist church. Pastor Virgin and his fellow pastors and general missionaries had widely advertised the meeting, and the crowds came. My, how the hundreds came, 300 or 400 of them coming on trains and in autos! The auditorium of the First church was filled at every service with the pick of the plains. Secretary Groner, Mrs. Beddoe, Missionaries Mason and Tubbs, Dr. Atwood of Wayland College and Pastor Matthews of Plainview stirred the throngs with burning messages. I spoke some serious words concerning the task ahead. God was mightily manifest there.

Dr. Mullins swept through East Texas, so says Secretary Groner, like a mighty cyclone of spiritual power and vision, inspiring, informing and stirring the great throngs who flocked to hear him. In Houston, Beaumont, Marshall, Texarkana and other places great crowds came, heard and went away to win for Christ another great victory. Everywhere the field forces are putting on their militant and conquering garments and armament for the Kingdom conflict. The forces are planning rallies and all-day inspirational meetings in all the co-operating churches. They are planning to enlist new and unenlisted members, seeking pledges and cash from those who have not given, to arouse the indifferent, to encourage the depressed and to put the conquering, sacrificial, heroic spirit in all our people. The holy fires are re-kindling everywhere. The heavenly tides are coming in from the depths of Christ's love and the peoples' loyalty.

Our aim now: An aroused Baptist host, with a conquering will to win, all pledges due May first paid in, full, a mighty missionary evangelistic spirit, gripping all our people, heading up in a 10,000 messenger and visitor, Loyalty Convention at Chattanooga, and a glorious start on another greater world program for next year. If every Baptist will go in for this, we can have it. We can have it for, in, through and by Our Redeeming Christ! Lets do it!

## 49 ASSOCIATION MINUTES NEEDED

What is the matter with the Baptist Associations of Old Mississippi? Of the 81 associations reported from Mississippi, 49 have not sent in the 1920 minutes. What are we to do about it? The time is now here to compile the figures for Southern Baptists and not one-half of the Associations have reported. Not only so, but there are no figures of membership, Sunday Schools, etc., in the Annual of the State Convention of Mississippi. And still worse, 52 or more of the Mississippi Associations did not send in any minutes last year. **UNLESS, THEREFORE, THE BROTHERN IN THE BOUNDS OF THE 49 ASSOCIATIONS LISTED BELOW SEND IN THE 1920 MINUTES AT ONCE, WE WILL HAVE NO FIGURES FROM MISSISSIPPI LATER THAN 1918.** If the minutes are not to be published and sent out within the next week, then please send me the statistical tables covering the membership, Sunday Schools, and everything, and I will copy the figures and return them to you within a week. Hurry, brethren, and send me the minutes of the 49 associations, as follows:

Aberdeen	Lebanon
Alcorn County	Madison County
Bethel	Marion County
Carey	Marshall County
Carroll County	Mt. Pisgah
Chickasaw	New Choctaw
Choctaw County	Oxford
Deer Creek	Panola County
Delta	Pearl Leaf
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Broad and modern policy contracts constitute one of the vital columns in the architecture of the International Life. Here is a synopsis of the latest twenty payment life monthly income policy, with a special combination of benefits, reference being made to the policy contract itself for exact terms and conditions:

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## HOW DOCTORS TREAT COLDS AND THE FLU

**First Step in Treatment Is a Brisk Purgative With Calotabs, the Purified and Refined Calomel Tablets that are Nausealess, Safe and Sure.**

Doctors have found by experience that no medicine for colds and influenza can be depended upon for full effectiveness until the liver is made thoroughly active. That is why the first step in the treatment is the new, nausealess calomel tablets called Calotabs, which are free from the sickening and weakening effects of the old style calomel. Doctors also point out the fact that an active liver may go a long way towards preventing influenza and is one of the most important factors in enabling the patient to successfully withstand an attack and ward off pneumonia.

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We have sixty acres in seed beds. Nearly two tons of cabbage seed planted on them. The very choicest seed that we could buy now ready for shipment. Varieties Extra Early Jersey and Charleston Wakefield, Gold Medal Succession, Flat Dutch, Surehead, Drumhead. Prices by mail prepaid, 100, 250; 250, \$1.00; 500, \$1.50; 1,000, \$2.50. By express not prepaid, \$1.50 per 1,000; over ten thousand at \$1.25 per 1,000. Nothing but good strong plants shipped.

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## HOW TO INTEREST PARENTS IN S. S. WORK.

Any one conscientiously rearing children must at times feel the need of more wisdom and strength than they possess. In order that the child's life be pure the parents should get their wisdom and strength from the Lord.

Child training is the work that reaches over into eternity. Illustration: One time a surveyor out West surveyed out the line of a man's land and on the corner of the section was a little oak tree. He cut a smooth surface on the side of the little tree and wrote the same numbers and letters on the tree that he did in his book and wrote that a small oak tree was the witness. Long years afterwards they got in a dispute over the boundary line. They went to the record where they found that a small oak tree was the witness, so they went into the fields, but all the trees had been cleared away except one great big oak tree with its branches spreading everywhere. They decided it must be the tree since there was no other there. But they couldn't see where it had been cut into though they looked all around it. They finally decided to cut into it, when they had cut and cut to the heart of the old tree they found a dead slab, on it the letters and figures that were recorded in the field notes. So it is with a child who receives proper training when it is young, though it may not show it then, afterwards it will be and still there is in the very heart.

This strength and guidance can be found by studying God's word in the S. S. when you go to S. S. you have teachers to teach you that have been there so long and know more of the Bible than you. So by going you learn more than if you had stayed at home and tried to learn by yourself for the ones at S. S. are experienced.

Does every parent realize that their sons and daughters are molding their lives by their parents? Do you realize that they see the good and bad? Children imitate their parents and for this reason should be very careful. Illustration: One night when a little boy was saying little "Now I lay me down to sleep" prayer, looked up into his mother's face and said, "Mother when I get to be a big man like daddy I won't have to say 'Now I lay me down to sleep or any other prayer will I?'" His mother says, "Why son?" Well daddy doesn't say any, the little boy replied. The little boy thought he ought to do like his daddy, so I will say to the fathers and mothers "Go right and your child will."

There are many ways in which to interest parents in S. S. work. One of which is a good Live Home Department. The Superintendent of the Home Department goes into the homes of parents and sits by their fireside and tells them how their children are progressing in S. S. and asks the parents to come and see them. The superintendent has the opportunity of coming in personal contact with the parents and in personal contact there is power. Have programs on special days in

which the little folks take part, and this will bring the parents out for they all love to see their own children take part in a program especially one in church.

Another way is for the S. S. to show the parents that they really want them by kindly inviting them and showing them what a great help they would be if they would come and take part in the S. S.

Another method is to lovingly remind the parents of their personal obligations to their children. Do it in a kind loving way so as not to offend them, and show them how very difficult it is to hold the child's interest in the S. S. when the parents are indifferent.

Then literature is a wonderful means which may be used to interest the parents in S. S. work. Sometimes a well prepared tract placed in the hands of a parent will do a wonderful service in interesting them.

The pastor may emphasize in his preaching the teaching part of the great commission as given by our Lord in the 28th chapter of Matthew. The appeal from the pulpit will interest them to a large extent more than anything else for the pastor has the power to make them feel their need and their duty in the S. S.

I have in mind a picture of an ideal S. S. Wouldn't you love and enjoy walking into a S. S. when over in one corner you see the tiny beginners faces so eager to hear some wonderful story of Jesus as is being taught them, then adjoining them the next larger children studying of the different characters of Bible, trying to be as much like them as they can; next the Juniors, they are large enough to read and love the work more and this makes it very interesting for them; next comes the intermediates and they are studying of that great character, Solomon who prayed to God for wisdom to guide his people. Oh! If there were such men today the world would be better off. Then last you see the adult and Bible classes some of them quite young and some old and gray-headed though not happy unless at S. S. and studying the beautiful word of God.

Today there are more turmoil, unrest, strikes, dissatisfaction, and wars just from the lack of study of Jesus Christ our Savior who died for us, than any other one cause. "We find in Hosea 6th chapter 4th verse, 'For lack of knowledge are my people destroyed.' Civil reform, education and social betterment are good and necessary, still that is not what is going to lead us back to greatness and peace. What then will? Only Jesus Christ. The S. S.'s today bend their heads reverentially over the open book and if they would only read it and tell it to others how happy the world would be. The world is dying to know of Jesus Christ. So parents please all come to S. S. and learn the word of God and help the nations that are ignorant to learn the blessed story of Jesus and his love.

ALLIE LEA THOMAS.

## Keeps the Skin Clear

When troubled with Pimples, Sores, Eczema, Rash and other skin troubles apply TETTERINE. It is soothing, healing; softens the skin and clears the complexion. Excellent for babies. 60c at all druggists or from Shuprine Co., Savannah, Ga.

**CABBAGE AND ONION PLANTS**—Genuine Frost-proof, grown in the open field at Texarkana, Arkansas. Plants will stand colder freezes than those grown farther south and east. Strong, hardy, well-rooted plants, moss packed around roots of each bundle of fifty plants and each bundle labeled separately with name of variety. Cabbage varieties: Early Jersey Wakefield, Charleston Wakefield, Succession, Early and Late Flat Dutch. Onion varieties: White Bermuda, Yellow Bermuda. Prices prepaid parcel post. Prices: 100 for 50c; 200, 85c; 300, \$1.10; 500, \$1.50; 1,000, \$2.50; express collect, \$2.00 the thousand. Full count, prompt shipment, safe arrival and satisfaction guaranteed. **UNION PLANT COMPANY, TEXARKANA, ARK.**

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**Says Calomel is Mercury and Acts Like Dynamite on Your Liver.**

Dodson is making a hard fight against calomel in the South. Every druggist has noticed a great falling off in the sale of calomel. They all give the same reason, Dodson's Liver Tone is taking its place.

"Calomel is dangerous and people know it, while Dodson's Liver Tone is perfectly safe and gives better results," said a prominent local druggist. Dodson's Liver Tone is personally guaranteed by every druggist. A large bottle costs but a few cents, and if it fails to give easy relief in every case of liver sluggishness and constipation, you have only to ask for your money back.

Dodson's Liver Tone is a pleasant-tasting, purely vegetable remedy, harmless to both children and adults. Take a spoonful at night and wake up feeling fine; no biliousness, sick headache, acid stomach or constipated bowels. It doesn't gripe or cause inconvenience all the next day like violent calomel. Take a dose of calomel today and tomorrow you will feel weak, sick and nauseated. Don't lose a day's work! Take Dodson's Liver Tone instead and feel fine, full of vigor and ambition.

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IS IT WRONG TO DANCE?

(Hulen R. Carroll.)

It is a confession of weakness when we overstate our own position. There are many who oppose dancing so thoroughly and their opposition is so intense that they overstate their position, weakness against the argument, and lose their influence over those whom they would help.

It is an overstatement of our case when we class dancing with murder, theft, or adultery. It is not in class with these things and those who engage in them know that it is not and respect us less for the inaccuracy of our statements.

Some Decent Ladies Dance.

When we say no decent lady will dance, those who engage in dancing know that we are unjust. But a lady may be thoroughly good and yet make a very serious mistake. And every good man or woman who dances has made two serious mistakes; that of being in the wrong crowd and that of encouraging an institution that is wholly bad.

The Bible is Silent on the Modern Dance.

Just as it is on submarine attacks on non-combatants. The Kaiser might well have said, "Show me where the Bible forbids what I am doing and I will stop." There were no submarines and no modern dance when the Bible was written so it does not mention either. The dance in which men engaged in Bible times was so different from modern dances as not to constitute the same problem.

But the Bible does lay down general rules by which we can judge men and movements and institutions. One such general rule is "By their fruits ye shall know them." The saloon was judged by its fruits and condemned. The picture show is being judged and will be condemned unless it shall use its power for good rather than for harm.

The Dance and the Kingdom.

The dance interferes with prayer and of the Kingdom of God. No Christian can pray "Thy Kingdom come" and dance for he would be praying one way and living another.

The dance interferes with prayer and Bible study and soul-winning. I have known more than one young Christian who started out to teach the world that one could live a consistent Christian life and dance. All that I have known have given up in despair. Some have given up dancing; more have given up the church and its work. One I knew held out for years. On returning from the dance she would read her Bible and pray before retiring and when there was a meeting in her town she would attend and try to work. But during all these years she did not unite with the church, she did not teach a Sunday school class nor did she lead a single soul to Christ. She afterwards confessed that she had really done nothing for her Lord in those years and that no one else could and engage in dancing. One might possibly dance and be negatively good, but no Christian can dance and be positively useful.

Many Christians have been doing scout duty looking for one dancing soul winner, but up to the last report

no such specimen has been discovered. It is pretty evident, after years of careful searching without success, that none such exists.

Since it is true that he that winneth souls is wise, it is also true that he that engages in something that will interfere with soul winning is unwise.

What Dancing Leads To.

It is vitally connected with almost every known sin.

It leads to extravagance. Many a man has gone on the rocks financially because of the dance. Money is a great power and whatever teaches young people to waste that power is teaching them habits that will make their success in the future impossible.

It leads to dishonesty. Many an employee has been caught robbing the cash drawer for money to help him keep up with the "dancing crowd." Some have been led to forgery and some to embezzlement for the same purpose and some have even resorted to robbery to get money for the dance and its associated success.

It leads to gambling. The dancing crowd and the gambling crowd are the same crowd and whoever goes with them in one thing is apt to go with them in other things. The extravagance to which the dance leads had led many young men and some young women to gambling.

It leads to a loss of confidence between sexes. Whenever you hear a man say he has lost confidence in women, ask him where he lost it and he will usually say "at the dance." The same is true of women who have lost confidence in men.

Whatever destroys the confidence of men and women in each other strikes a blow at the vitals of society. Our home life, our society and all of our better institutions are founded on the mutual confidence of the sexes.

It leads to wrecked health. Whatever sins against the body sins against the soul. And whatever sins against man sins against God. The dance is responsible for more early breakdowns in health than any other institution except the saloon. There is a facial expression that marks the devotee of the dance as accurately as the red nose marks the drunkard. It is a face dominated by the bodily feelings and not the sentiments of the soul. It is an expression of wasted strength and waning youth combined with immature thought and a mad passion for worldly pleasure. It reveals itself in a careless eye, a twitching face, a swagger in movement and an overwhelming flow of unguarded words.

It leads to prostitution. It has been estimated that ninety out of every hundred fallen women in America trace their downfall to the dance. These wretched denizens of the nether world rise before us like phantoms from a graveyard of the living to protest against the modern dance, where rhythmical music deadens the sensibilities, bodily contact enlivens the passions, social customs licenses familiarity and an atmosphere of mystery creates the vague impression of the unreality of sin; where high life and low morals hold high carnival; where dim lights, scanty costumes and bodily contact conspire together to elevate the brute above the man, to tantalize the

demon passion, to mingle poison with the red blood of youth, burn out the brain cells of self control and send the victims reeling to their downfall.

Is Pleasure Sin?

But would the "long-faced Christian" take away all pleasure from the young people? No, we would take away all danger from them and leave them the cup that cheers but does not drunken. It is the Devil's heresy that pleasure and sin are synonymous. Sin is not pleasure. It's only the anticipation of promised joy. "The wages of sin is death," and its emblem is the skull and cross bones and its reality is unfulfilled promises, blighted hopes and wrecked faith.

Dancing is the ally of every known sin. It destroys the moral sense of discrimination and those who engage in it are always asking, "Is there any harm?" It destroys the sense of rightfulness as the taste of the forbidden fruit rendered our first parents incapable of appreciating the garden of Eden. As evidence of this, young people who dance cannot be entertained in any other way. Nothing but the passion in music, art or literature appeals to them. The intellectual and normal have been swallowed up in the emotional and the will has lost its throne of power.

Yes, it is wrong to dance.—Selected.

B. G. LOWERY AT LONGVIEW.

Dr. B. G. Lowery, of Blue Mountain, Miss., prominent kingdom worker, denominational leader, moralist, lecturer, educator, and now Congressman-elect from Mississippi Congressional District Number two, spoke at Longview Baptist church twice Sunday, Feb. 20.

His morning message was on "The Primacy of the Kingdom" Matt. 6: 33 and the afternoon message was on "The Well Rounded Character."

All were greatly blessed by his message, and all hope he will come again.

JAMES H. STREET, Pastor.

Foxworth B. Y. P. U.

A number of the young people with the pastor, met at the church Sunday evening, February 6, 1921, about 6:30 and reorganized the B. Y. P. U.

The following officers were elected: Virgil Murry, President; Van Davis, Vice President; Rosa Bullock, Secretary; Ida Barkley, Treasurer; Murray Graham, Chorister; Pearl Pittman, Pianist; Effie Bullock, Freddie Ball, Mapine Parker and Sidgle Lott, as Group Leaders.

There were thirty-two members enrolled to begin with. It is our aim to do better work than we have here-to-fore, and feel that we shall soon be entitled as an A-1 Union.

ROSA BULLOCK, Secretary.

CABBAGE PLANTS, FULWOOD'S FROST PROOF

Millions of large stocky frost proof cabbage plants ready to ship at once. Varieties: Jersey and Charleston Wakefield, Succession and Flat Dutch. Prices 1000 to 4000 at \$2.00 per 1000, 5000 and over at \$1.50 per 1000 by express or mail collect. Prices by mail postpaid, 100 for 35c, 500 for \$1.50, 1000 for \$2.50 postpaid. Satisfaction guaranteed or money returned. P. D. FULWOOD - - - - - Tifton, Ga.

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Clinton, Miss.

28 acres land with new house, 1-2 mile from colleges, schools, and churches, near gravel road to Jackson. \$1,000.00, Easy terms.

Write ELMER R. WALTON, Box 176, Clinton, Miss.

THIS GIRL IS A WONDER

Do you want more money than you ever possessed? If so, learn to make nut and fruit bon bons. The business will net you \$90 to \$300 per month. You can work from your own home; all who sample your bon bons become regular customers. You start by investing less than \$10 for supplies. Miss Elizabeth started her candy kitchen with \$5 and has made a fortune. Cannot you do likewise? I will tell you all about the business and help you start, so you can become independent. Now is the psychological time to make big money as sugar is cheaper and bon bons command phenomenal prices. Write today. Isabelle Inez, 324 Morewood Bldg., Pittsburg, Pa.

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Each package of "Diamond Dyes" contains directions so simple that any woman can diamond-dye a new, rich, fadeless color into worn, shabby garments, draperies, coverings, whether wool, silk, linen, cotton or mixed goods. Buy "Diamond Dyes"—no other kind—then perfect results are guaranteed even if you have never dyed before. Druggist has color card.

Millions of Cabbage, Tomato and Sweet Potato Plants.—Cabbage Plants, Wakefield, Flat Dutch, 500 for \$1.00; 1,000, \$1.75; 5,000, \$7.50. Tomato and Sweet Potato Plants, leading varieties, 500 for \$1.25; 1,000, \$2.25; 5,000 or over \$2.00 per 1000.

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"Bayer Tablets of Aspirin" is genuine Aspirin proved safe by millions and prescribed by physicians for over twenty years. Accept only an unbroken "Bayer package" which contains proper directions to relieve Headache, Toothache, Rheuma, Neuralgia, Rheumatism, Colds and Pain. Handy tin boxes of 12 tablets cost few cents. Druggists also sell larger "Bayer packages." Aspirin is trade mark Bayer Manufacture Mononaceticacidester of Salicylicacid.



In accordance with our report to the Southern Baptist Convention at its last and preceding sessions, we desire to announce that we have completed and are now ready to go to press with our

## NEW SONG BOOK

# KINGDOM SONGS

THIS BOOK HAS BEEN EDITED BY

I. E. REYNOLDS and R. H. COLEMAN

About 150 of these songs are the best of the old familiar hymns and are printed in full type and they will be found throughout the book.

We have brought together the cream of the modern gospel music.  
For the first time the best of all publishers is grouped in one book.  
By courtesy of many publishers we secured every song we wanted.

In addition we have some SEVENTY new songs, 1921 copyrights, including a number of new Excell songs now printed for the first time. It is adapted to all services of the church, including Sunday School and evangelistic meetings.

This book will be used at the Southern Baptist Convention session at Chattanooga. We cannot promise delivery before April 15th, but a booklet containing the table of contents is now ready.

First edition round notes only. Full cloth \$65.00 per hundred; \$7.80 per dozen; 75c single copy.  
Limp cloth \$45.00 per hundred; \$5.40 per dozen; 50c single copy. Delivery extra.

BAPTIST SUNDAY SCHOOL BOARD, Nashville, Tenn.

### LIBERTY.

The work here is moving along in a gratifying manner to the pastor. We completed several weeks ago our budget for local expenses, which practically doubled anything of the past, and in this is included our state paper. We did this and had a margin of a few hundred dollars.

We had two additions to the church last Sunday for baptism. Our church is being taxed each Lord's day to seat the people. We are now going after the 75 Million Campaign pledges in real earnestness. We are to have a sunrise prayer meeting next Wednesday morning.

The pastors and church organizers and other workers are to have a meeting here next Thursday, and I feel very much encouraged over the prospects of a victory throughout the entire county. We will be glad to see any of our State men come this way at any time.

Yours for a great victory in the campaign,

C. T. JOHNSON.

### HIGH TIDES IN A SEMINARY.

Some people think that a theological seminary dries up spiritual power. The following news items may have a surprise for such, for it seems there have been some spiritual high tides at our Southwestern Seminary, Fort Worth, Texas.

Recently two young people were converted in the ordinary class sessions. One was brought under con-

viction during the opening prayer in one of the classes in the theological department and was later led to Christ by two of the students. The other was convicted during a talk about a gospel song made by one of the professors in the musical department and was soon saved in a student prayer meeting. Both of these were visitors spending the day with student friends. Surely there was evangelism wedded to teaching.

Another high tide was the last monthly missionary day. Before the stirring address made by Dr. H. W. Virgin of Amarillo, Texas, three tiny Mexican girls, from the Sunday school of our Mexican Baptist church in the City, sang several gospel songs in Spanish and one in English. In concluding, their teacher explained how our Mexican brethren had suffered as a result of the general depression and that some of them were going hungry. Hats and pocketbooks sprang up from everywhere and inside of five minutes some \$60.00 was raised for their relief while mellowed hearts went up to God in prayer.

Another deep hour was the special call for prayer for Dr. Gambrell. The big chapel filled in a few minutes and a solemn, holy hour a mighty tide of prayer lifted our beloved veteran to the throne and left the praying ones on higher ground.

All the Seminary is rejoicing in the decision of Dr. W. H. Knight to decline the Foreign Board's call to

Europe. It is expected that the missionary department will be strengthened by the call of one of our experienced missionaries to be associated with Dr. Knight in preparing our volunteers for the mission field. Fuller plans along this line will be announced later.

A fine, new auto bus is now in operation as part of the equipment of the Practical Work Department. It quickly, commodiously and comfortably carries the gospel workers every week to the various mission, street, jail and other services held downtown.

Recent visitors and lecturers to the seminary are Secretary W. S. Wiley of the Sunday School Board; Secretary P. L. Johnston of the First Church of Oklahoma City; Pastor H. W. Virgin of Amarillo; Secretary Love of the Foreign Board; Dr. and

Mrs. Hal Buckner of Dallas; and Missionaries Hargrove and Chambers of China.

We are happy to chronicle the birth of a daughter to Bro. and Mrs. J. G. Lott.

A. S. JOHNSTON.

When a good thought is suggested to you, you can accept it or reject it as you will. You are supreme upon the throne within. Hence you are responsible for your own acts. You may think and act wisely or you may think and act unwisely. You are doing one or the other every day, and the effect of this daily work on you results in forming your character.

Is that character good or bad? Are you building wisely or unwisely?—  
Judge R. A. Russell.

## ARE YOU

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